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Harvard College Library

FROM

the Library of the late

ANDREW PRESTON PEABODY,

H. C. 1826,

and professor in the University.

~~Received Oct. 16, 1893.~~

22 Sept. 1893.

III .735

HISTORY
OF THE
Harvard Church in Charlestown
1815-1879

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HARVARD CHURCH IN CHARLESTOWN.

HISTORY
OF THE
Harvard Church in Charlestown

1815-1879

With Services at the
ORDINATION OF MR. PITT DILLINGHAM

OCTOBER 4, 1876

THE PROCEEDINGS OF THE COUNCIL
AND
THE PASTOR'S FIRST SERMON

*Sit Dominus Deus noster nobiscum,
sicut fuit cum patribus nostris. — III. REGUM viii. 57*

BOSTON
PRINTED FOR THE SOCIETY

1879

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A [22 Sept. 1893]
From the library of
A. P. Peabody.

Harvard Church in Charlestown.

Parish gathered December 28, 1815.
Incorporated February 9, 1816.
First Meeting-House occupied . . . May 19, 1816.
Church formed March 26, 1817.
Present Meeting-House dedicated . February 10, 1819.

Mr. THOMAS PRENTISS (H. C., 1811); ordained March 26, 1817;
died October 5, 1817.

Mr. JAMES WALKER (H. C., 1814); ordained April 15, 1818;
Alford Professor at Cambridge, 1838; resigned pastorate
February 18, 1839; President of Harvard College, 1853-1860;
died December 23, 1874.

Mr. GEORGE EDWARD ELLIS (H. C., 1833); ordained March 11, 1840;
Professor of Systematic Theology at Cambridge, 1857; resigned
pastorate February 22, 1869.

The Rev. CHARLES EDWARD GRINNELL (H. C., 1862); installed
November 10, 1869; resigned November 9, 1873.

Mr. PITT DILLINGHAM (D. C. 1873; Theological School in H. C., 1876);
ordained October 4, 1876.

PARISH COMMITTEE.

HENRY H. EDES.

ISAAC SWEETSER.

JOHN B. WILSON.

ABRAM E. CUTTER.

EDWARD J. FORSTER.

AT a meeting of the Parish Committee, held at the residence of Mr. ISAAC SWEETSER, No. 19 Monument Square, on Sunday evening, October 8, 1876, it was

Voted, That the thanks of this Committee, on behalf of the Church and Society, be extended to the reverend gentlemen who took part in the Services at the Ordination of Mr. Pitt Dillingham as Pastor of the Harvard Church in Charlestown, on the 4th inst.

Voted, That the Chairman and Mr. Cutter be a Committee with full powers to request of them a copy of their several parts for publication; and to procure from the Pastor a copy of the Sermon preached by him this morning.

Voted, That said Committee be authorized and instructed to cause to be printed 500 copies of an account of the Services at the Ordination, together with Mr. Dillingham's first Sermon, and such other matter as may seem to them proper.

Attest,

C. S. CARTEE,

Clerk.

THE LETTER MISSIVE

TO THE CHURCHES INVITED TO COMPOSE THE ORDAINING COUNCIL
WAS IN THE FOLLOWING FORM :

CHARLESTOWN,

BOSTON, MASS., Sept. 20th, 1876.

The Harvard Church in Charlestown

To

GREETING :

CHRISTIAN BRETHREN,

The Harvard Church in Charlestown having extended to Mr. Pitt Dillingham an invitation to become their Pastor, and he having accepted it, Wednesday, the fourth day of October proximo, has been appointed for his ordination ; on which occasion we request your presence and assistance by Pastor and Delegate.

The Council will convene at half-past twelve o'clock in Boylston Chapel.

Yours, in the faith and fellowship of Christ,

And on behalf of the Committee,

(Signed),

H. H. EDES,
Chairman.

(Signed),

PITT DILLINGHAM,
Pastor-Elect.

Dinner will be served at half-past one o'clock, and at a quarter before three the Council and other gentlemen invited will proceed to the Church.

An early reply is respectfully requested.

The Churches invited to this Council are as follows :—

Boston . . .	First Church in Boston .	Rev. RUFUS ELLIS, D.D.
Boston . . .	Second Church	Rev. R. LAIRD COLLIER, D.D.
Boston . . .	King's Chapel	Rev. HENRY W. FOOTE.
Boston . . .	Church in Brattle Square	Rev. SAMUEL K. LOTHROP, D.D.
Boston . . .	Church in Arlington St.	Rev. JOHN F. W. WARE.
Boston . . .	Hollis-Street Church . .	Rev. GEORGE L. CHANEY.
Boston . . .	West Church	Rev. CYRUS A. BARTOL, D.D.
Boston . . .	South Cong. Church . .	Rev. EDWARD EVERETT HALE.
Boston . . .	Church of the Disciples .	Rev. JAMES FREEMAN CLARKE, D.D.
Boston . . .	New South Free Church	Rev. WILLIAM P. TILDEN.
Boston . . .	First Parish of Dorchester	
Boston . . .	First Religious Society {	Rev. GEORGE PUTNAM, D.D.
	in Roxbury {	Rev. JOHN GRAHAM BROOKS.
Boston . . .	First Cong. Society of {	Rev. JAMES W. THOMPSON, D.D.
	Jamaica Plain {	Rev. CHARLES F. DOLE.
Brookline . .	First Parish	Rev. HOWARD N. BROWN.
Cambridge . .	First Parish	Rev. FRANCIS GREENWOOD PEABODY.
Cambridge . .	Church in Harvard Univ.	Rev. ANDREW P. PEABODY, D.D.
Cambridgeport	The Cambridgeport Parish	Rev. GEORGE W. BRIGGS, D.D.
Hingham . . .	First Parish	Rev. CALVIN LINCOLN.
Milton	First Cong. Society . . .	Rev. JOHN H. MORISON, D.D.
Somerville . .	First Cong. Society . . .	Rev. HENRY H. BARBER.
Weston	First Parish	
New York, N.Y.	Church of All Souls . . .	Rev. HENRY W. BELLOWS, D.D.

The following reverend gentlemen, who are not now Pastors of Churches, are also invited :—

The Rev. GEORGE E. ELLIS, D.D.	The Rev. CHANDLER ROBBINS, D.D.
The Rev. WILLIAM NEWELL, D.D.	The Rev. L. J. LIVERMORE.
The Rev. FREDERIC H. HEDGE, D.D.	Professor EDWARD J. YOUNG.
Professor WILLIAM EVERETT.	

PROCEEDINGS OF THE COUNCIL.

THE Council called by letters-missive to assist in the ordination of Mr. PITT DILLINGHAM, as Pastor of the Harvard Church and Society in Charlestown, met in the church, on Wednesday, October 4, 1876, at one o'clock, P.M., and was organized by the choice of the Rev. William Newell, D.D., as Moderator, and the Rev. Henry H. Barber, as Scribe. The following churches were represented:—

CHURCHES.	PASTORS AND DELEGATES.
First Church in Boston	Rev. RUFUS ELLIS, D.D. G. WASHINGTON WARREN.
Second Church, Boston	Rev. R. LAIRD COLLIER, D.D. FRANCIS H. BROWN, M.D.
Hollis-Street Church, Boston	Rev. GEORGE L. CHANEY. J. P. GORDON.
West Church, Boston	ALEXANDER WADSWORTH.
South Cong. Church, Boston	Rev. EDWARD EVERETT HALE. FOSTER PEIRCE.
New South Free Church, Boston . . .	Rev. WILLIAM P. TILDEN. JOHN K. FULLER.
First Parish of Dorchester, Boston .	RICHARD C. HUMPHREYS.
First Religious Soc. in Roxbury, Boston	Rev. JOHN GRAHAM BROOKS. HORACE G. HUTCHINS.
First Parish, Cambridge	Rev. FRANCIS GREENWOOD PEABODY. WILLIAM M. VAUGHAN.
The Church in Harvard University .	Prof. JOSEPH LOVERING.
The Cambridgeport Parish	Rev. GEORGE W. BRIGGS, D.D. CHARLES TUFTS.
First Cong. Society, Somerville . . .	Rev. HENRY H. BARBER.
First Parish, Weston	C. W. SIBLEY.

The following reverend gentlemen, who are not now Pastors of Churches, were also present:—

The Rev. WILLIAM NEWELL, D.D. The Rev. L. J. LIVERMORE.
Professor EDWARD J. YOUNG.

The Council was opened with prayer by the Moderator.

The proceedings of the Harvard Church and of the Parish in relation to the call extended to Mr. Dillingham [*Vide post*, pp. 248-250], and the letter of the candidate accepting the same, were read by C. S. Carteè, M.D., Clerk of the Parish. Mr. Dillingham presented a certificate of membership in the University Church, the diploma of Dartmouth College conferring on him the Degree of Bachelor of Arts, and the Diploma of Harvard College conferring on him the degree of Bachelor of Theology. He then made a brief statement of his Christian purpose in entering the ministry, and responded to several questions put by members of the Council. On motion of the Rev. Mr. Hale it was, thereupon,

Voted, That the proceedings of the Church and the Parish, and the evidences of qualification on the part of the candidate, are entirely satisfactory to the Council, and that it is ready to proceed to the Services of Ordination.

It was also

Voted, That the Rev. Howard N. Brown be requested to present to the candidate the fellowship of the Churches represented in the Council, and that it is its desire that the services proceed in the order arranged by the Committee of the Harvard Church.

It was also

Voted, That a copy of these minutes, signed by the Moderator and Scribe, be entered on the records of the Harvard Church.

The Council then adjourned.

Attest,

WM. NEWELL, *Moderator*.

HENRY H. BARBER, *Scribe*.

CHARLESTOWN, October 4, 1876.

Order of Services.

OCTOBER 4, 1876.

I. ORGAN VOLUNTARY.

CORONATION MARCH. — “Le Prophète” *Meyerbeer.*

OVERTURE. — “Tannhauser” *Wagner.*

II. ANTHEM.

LORD, GOD ALMIGHTY (arranged by Stearns) *Verdi.*

BY THE CHOIR OF THE CHURCH.

III. INTRODUCTORY PRAYER.

BY THE REV. HENRY WILDER FOOTE.

IV. RESPONSE.

I KNOW THAT MY REDEEMER LIVETH. — “Messiah” *Handel.*

BY MISS S. M. CLOUGH.

V. READING OF THE SCRIPTURES.

BY PROFESSOR EDWARD JAMES YOUNG.

VI. ANTHEM.

REMEMBER NOW THY CREATOR *Rhodes.*

BY THE TEMPLE QUARTETTE, OF BOSTON.

VII. SERMON.

BY THE REV. ANDREW PRESTON PEABODY, D.D., LL.D.

VIII. PRAYER OF ORDINATION.

BY THE REV. LEONARD JARVIS LIVERMORE.



IX. RESPONSE.

PRAYER. — “Der Freyschutz” *Von Weber.*

BY MISS S. M. CLOUGH.



X. CHARGE TO THE PASTOR.

BY THE REV. RUFUS ELLIS, D.D.



XI. RIGHT HAND OF FELLOWSHIP.

BY THE REV. HOWARD NICHOLSON BROWN.



XII. ADDRESS TO THE PEOPLE.

BY THE REV. EDWARD EVERETT HALE.



XIII. HYMN. TUNE, — “Coronation.”

THE CHRISTIAN RACE *Doddridge.**Sung at the Ordination of the Rev. Thomas Prentiss, March 26, 1817.*

[The Congregation is requested to join in the singing.]

AWAKE, my soul ! stretch every nerve,

And press with vigor on ;

A heavenly race demands thy zeal,

And an immortal crown.

A cloud of witnesses around

Hold thee in full survey ;

Forget the steps already trod,

And onward urge thy way.

’Tis God’s all-animating voice

That calls thee from on high ;

’Tis His own hand presents the prize

To thine aspiring eye, —

That prize with peerless glories bright,
 Which shall new lustre boast,
 When victors' wreaths and monarchs' gems
 Shall blend in common dust.

My soul, with sacred ardor fired,
 The sacred prize pursue,
 And meet with joy the high command
 To bid this earth adieu.



XIV. CONCLUDING PRAYER.

BY THE REV. FRANCIS GREENWOOD PEABODY.



XV. BENEDICTION.

BY THE PASTOR.



XVI. ORGAN VOLUNTARY.

PRIESTS' MARCH.—“Athalia” *Mendelssohn.*



L. F. BRACKETT, ORGANIST AND DIRECTOR.

SELECTIONS FROM SCRIPTURE.

BY PROFESSOR EDWARD JAMES YOUNG.

AND Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation who may go out before them and who may go in before them, and who may lead them out and who may bring them in ; that the congregation of the Lord be not as sheep which have no shepherd.

Sing with gladness for Jacob ; publish ye, praise ye and say, O Lord, save thy people, the remnant of Israel.

Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.

Therefore, seeing we have this ministry, as we have received mercy, we faint not ; but have renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

Son of man, all my words that I shall speak unto thee receive in thine heart, and go unto the children of thy people and tell them, Thus saith the Lord God, whether they will hear or whether they will forbear.

He that hath my word, let him speak my word faithfully.
As ye go, preach, saying, The kingdom of heaven is at hand.

Feed my sheep. Feed my lambs.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

In all things showing thyself a pattern of good works ; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned ; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

And I beseech you, brethren, suffer the word of exhortation.

We then, as workers together with him, beseech you that ye receive not the grace of God in vain.

Take heed how ye hear.

And be ye doers of the word, and not hearers only.

As ye have therefore received Christ Jesus, so walk ye in him, rooted and built up in him, and stablished in the faith, as ye have been taught.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me.

Believe in the Lord your God, so shall ye be established ; believe his prophets, so shall ye prosper.

And we beseech you, brethren, to know them which labor among you and are over you in the Lord, and admonish you ; and to esteem them very highly in love for their work's sake. And be at peace among yourselves.

Go through, go through the gates ; lift up a standard for the people. Say ye to the daughter of Zion, Behold thy

salvation cometh ; behold his reward is with him and his work before him. And they shall call them, The redeemed of the Lord, a city not forsaken.

Again I will build thee, and thou shalt be built, O virgin of Israel.

I have loved thee with an everlasting love ; therefore with loving-kindness have I drawn thee.

Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places ; and I will multiply them and they shall not be few : I will also glorify them, and they shall not be small.

Oh blessed are they that love thee, for they shall rejoice in thy peace : blessed are they that have been sorrowful for all thy scourges, for they shall rejoice for thee.

And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.

SERMON.

BY THE REV. ANDREW PRESTON PEABODY, D.D.

ACTS XVI. 5:—"ESTABLISHED IN THE FAITH."

IT is in the interest, not of reckless speculation, scepticism, or unbelief, but of an established religious and Christian faith, that we are assembled to introduce a new minister into his field of evangelic labor. At such a season, no questions can be of more moment than those involving the attainableness and the value of an established faith,—questions, which thirty years ago could hardly have been raised on an occasion like this; but which are now rife, not only in the public, but in the (so-called) Christian, mind. There is in many quarters a vagueness and uncertainty as to the fundamental truths of religion, and, what is still more to be regretted, a willingness to leave inquiries as to them unsettled, and even to deny the possibility of giving them a satisfactory answer. The hospitality of the open ear is so far extended as to receive with equal readiness, or with equal indifference, the most unlike utterances,—on the one hand, of reverent and believing piety, on the other, of unseemly scoffing at the reputed records of revelation and the most sacred of their contents; and teachers, immeasurably farther apart than were the rabbies of Jerusalem and Samaria, occupy the same pulpit on successive Sundays, and are listened to with like complacency by hearers of the Gallio type, who yet purport to be pillars in their respective churches. Believing that things ought not so to be, I propose to defend

these two propositions : We can be established in the faith ; and, It is of prime importance that we be so established.

We can be established in the faith. There is objective truth in the realm of thought which constitutes the province of religion. There are, or there are not, beings, objects, and facts, identical with those which are regarded with religious faith, reverence, and worship ; and if these beings, objects, and facts exist, they are knowable so far as they are cogitable. Whatever can be shaped into an intelligible statement can be believed, can be known. The infinite, indeed, cannot be fully known ; but the infinite, because infinite, must have relations at all points with the finite : and these relations are finite, therefore cogitable and knowable. Thus, if there is — as I trust we all believe that there is — an infinite God, we cannot fully know him, nor can he be fully known by any being except himself ; but, if he is infinite in every dimension (so to speak), in every power and attribute, all finite beings and objects, all mankind, we ourselves, must of necessity stand in definite and definable relations to him, and there is no intrinsic reason why these relations may not be believed and known.

As regards Christianity, too, something is true concerning Christ ; and that something is cogitable and knowable. Christ was either a being standing in a unique and unshared relation to God and man ; or he was a Jewish youth of surpassing religious genius ; or he was a mere nucleus for magnifying myths. Christianity is, therefore, in the first case, God-revealed truth and God-sanctioned law ; in the second, the philosophy of a richly endowed human mind ; in the third, a natural growth of what are called the early Christian centuries. Each of these theories has its real or supposed basis of facts and reasonings, which we can clearly understand, and whose validity we are capable of estimating.

Moreover, the grounds of belief as to these fundamental

truths are permanent, — in part, are ever present ; in part, lie in a past as fully known as it can ever be known.

It is an error to suppose that modern science is disturbing the foundations of religious faith. As regards the being and attributes of God, it is a matter of entire indifference what theory we adopt as to the mode in which the worlds, organic life, animals, man, came into being, — whether the earth was six days, or unnumbered æons, in reaching its present condition ; whether individual species were created as they now are, or developed in the lapse of ages from the simplest germs of organic existence ; whether man has been on the earth six thousands or six millions of years. The sole question is, whether brute matter is self-existent and self-organizing ; or whether the universe, as it now is, implies creative mind, purpose, co-ordinating and controlling will. One theory is as consistent as the other with either answer. It is just as easy, just as rational, to suppose that Adam and Eve sprang into being full grown and endowed with all their powers and faculties, by the plastic energy of soulless matter, as to suppose that by that same energy man gradually emerged from the condition of the animalcule, the frog, or the baboon. Either hypothesis belongs with the equally plausible old Grecian myth of the crop of men that sprang from the sowing of the dragon's teeth. We are inevitably brought back to the question, Can matter, originally devoid of mind and of life, from its own latent capacities, have generated or developed life, mind, soul, genius, love, piety?

Equally little is the question, whether Christianity is a Divine revelation, a scientific question. The answer to it depends not on our cosmogony, nor on our views of the descent of man, — whether from Adam or from an ambitious tadpole, — but, in part, on a comparison of Christianity with the highest culture of its birth-time ; in part, on the tokens of genuineness and authenticity in its records. On both

these points, we probably know nearly or quite all that ever will be known. The possible human sources of Christianity have been very thoroughly investigated. Had we lived in the time of Christ, we could hardly know better than we do now how much or how little could have come to him from any literature, teaching, or influence accessible to a Galilean peasant; and we are fully capable of judging whether his was a type of mind and soul that could have been the natural growth of his country and his age.

As to the records of the New Testament, I can hardly see from what quarter any added light is to be thrown upon them. The remains of the Patristical, Jewish, and Pagan literature of the first three centuries have been thoroughly sifted, and the results of the process, as they present themselves to believing and to unbelieving minds, are within our reach. The treatise on "Supernatural Religion," which has of late attracted general attention as the acknowledged master-piece of modern scepticism, not only contains no new data for historical reasoning, but is not even level with the latest results of Christian scholarship. Yet the skilled defender of Christianity could need no other materials than this treatise supplies, to construct what he would deem an impregnable array of arguments for the authenticity of the Gospel narrative. I am greatly impressed by the latent force, in this direction, of the very reasons which the author alleges for questioning the genuineness of our canonical Gospels, that is, their authorship by the men whose names they bear. There is not a single consideration urged against their genuineness, which does not rebound with augmented strength in favor of their authenticity. Among several instances in point, I will cite only the case of Justin Martyr. The author gives a long and exhaustive analysis of the works of Justin, who wrote about the middle of the second century, that is, a hundred or more years after our Saviour's crucifixion. The result of the examination is that

Justin relates almost every leading incident in our Saviour's life, and quotes a very large number of his sayings, substantially as they stand in our Gospels, with a frequent verbal coincidence, but with much more frequent verbal deviation. From this, the rational conclusion would be that Justin had our Gospels, and quoted them from memory ; which he would have been likely to do, when verbal quotation would have involved the tedious process of unrolling a cumbrous scroll, without page-mark or any apparatus to facilitate consultation, and when two hands would have been necessary to hold the scroll open, so that literal copying would have required an amanuensis. This conclusion is rendered the more probable, by the fact that in the early centuries we find in quotations from the Old Testament and from Pagan writers at least ten cases of inexact quotation from memory to one literal quotation. Indeed, literal quotation grew into a habit only after the roll was exchanged for the flat manuscript. But our author draws the inference that our present Gospels did not then exist, and that it was from some earlier record that Justin quoted. Granting this, we only place the contents of our Gospels on a higher plane of authenticity ; for this admission gives them the attestation of still earlier authority, and shows that in the generation immediately succeeding that of the apostles, indeed overlapped by the longest apostolic lives, the very accounts that have come down to us were current among Christians.

I repeat it, — the materials for determining these questions are at hand, and are not likely to be essentially enlarged or modified by future research.

But it is said that historical criticism has brought to light numerous discrepancies in Scripture-history, both among the writers themselves and with what can be learned from other sources ; and, moreover, that the unquestionable results of modern science show that the Scriptures contain many statements and imply many beliefs inconsistent with established

scientific truths. I grant that, if there be any who look upon the Bible from beginning to end as a Divine composition, they ought to find insuperable difficulties in the way of such a belief. But if the Bible be regarded as a human record of Divine revelations, its validity as such is not in the least affected by historical inaccuracies or by scientific misapprehensions. The day has gone by, at least it ought to have gone by, when history or science can be regarded as even a probable subject for a Divine revelation. Still further, these objections relate almost wholly to the Hebrew Scriptures, which, though in my own belief records of revelation, are confessedly no longer our manual of truth and duty; while our vital concern is with the Christian Scriptures, which, if Jesus Christ was indeed the being whom we Christians believe him to have been, contain just such accounts of his words, deeds, and life as we should expect from simple, honest eye and ear witnesses.

But, admitting that Christianity is in a certain sense divine, we are told that we are still tossed on an ever undulating sea of doubt as to what Christianity is, — that, in the endless diversity of interpretations of the sacred record, there is no repose, but only mutual antagonism in the Church for him who seeks an established faith. I answer that the differences do not relate to the manifest essentials of the Christian faith. These are, — an assured immortality, a righteous retribution, forgiveness for repented sin, the Divine aid in the pursuit of virtue and holiness, and the law of right extended to all the relations of life, made plain and clear in the precepts and illustrated in the example of the Author of our religion. As to these there is no dispute; and that an established faith in them can secure all the benefits that flow from the mission of Christ is proved by the close kindred in spirit and character, by the equal purity in life, support in trial, hope in death, of persons who agree only in these things, and apparently differ as to technical points of theological belief.

Still further, many of these differences relate to matters of rite, form, and organization, as to which it is not pretended in any quarter that we have specific directions from Christ, unless it be as to baptism and the eucharist. Others of them obviously result from partial views, which might all be embraced in a broader generalization, and from diversities of phraseology in expressing the same essential truth. Thus the various theories as to the person of Christ are harmonized in the simple statement which he makes of his own relation to God and man, as the image and representative of God and the incarnate ideal of human perfection. The theories of the atonement are all included in the thought of him who feels his own insufficiency, neediness, and sinfulness, and who looks for forgiveness, redemption, and heavenly happiness solely to God in Christ, reconciling the world unto himself. So with regard to other subjects of doctrinal dissension among Christian believers, the various sects do not so much differ among themselves, as they take limited and technical views of truths broad enough and deep enough to comprehend and harmonize all their differences.

There is, then, as to the great truths of religion and Christianity, nothing to prevent our forming positive opinions on adequate grounds of belief, nor is there any reason why these questions, once carefully considered, may not be regarded as definitely settled. I do not like the attitude that many Christian teachers and writers maintain with reference to the religion which they profess to believe. They invite assault by seeming to regard it as at all points assailable. They fear research and progress, as if these great questions were still and for ever open. I confess for myself, that, while I have for nearly half a century been intimately conversant with the successive types of scepticism and infidelity, these questions have presented no essentially new aspect with the immense growth of knowledge in all departments of history and science. Infidelity has invaded and provision-

ally occupied new fields, but has conquered none. It connects itself with every fresh discovery in ethnology, with every recent theory in physical science and natural history; but its phases are the same: its weapons are the same that it has wielded for centuries; the scabbard changed, the blade unaltered. The great poem of Lucretius, could it be blotted from the memory of man and reproduced as a brand-new work, would be received as the most thorough atheistical argument that could be based on the latest postulates of physical science; yet one might accept the poet's cosmogony in full, and retain at the same time a reverent belief in God the Creator. The argument against the antecedent possibility of a revelation has certainly received no accession of force for the last half century. The historical argument for Christianity has lost nothing, but has gained greatly in fulness and cogency by the biblical scholarship and the historical criticism of the last and the present generation; while the main stress of the historical argument against Christianity lies in begging the question,—in the essentially unhistorical assumption that there cannot be a sufficient weight and pressure of evidence to render a Divine revelation credible.

Only let us regard the great questions of religion as dependent for their answer on their own appropriate grounds of argument and evidence, and not as contingent on physical science, or on departments of knowledge with which they are in no wise implicated. If we see reason to believe in God and Christ, the legitimate grounds of our belief are in their very kind and nature immovable, except by their own crumbling or caving in. This we need to know and feel; else our faith is not worth having. A belief that is liable to be disturbed by every utterance of scepticism, or by every new revelation or hypothesis as to the outward universe, can be of no use or worth. The foundation which we expect to see to-morrow thrown up by an earthquake, or shattered by

a thunderbolt, is not one on which we shall ever begin to build ; and I would urge upon you the practical need of a foundation on which we can build.

It is of prime importance that we be established in the faith. It is not true, though it is often said, that belief is of no importance as to conduct and character. Belief is the only valid reason for conduct, the most essential factor in the formation of character. Our belief determines what it is right for us to be and to do. If religion be set aside, God ignored, Christ rejected, I do not say that virtue loses its obligation. I cannot admit this. I maintain that, in a world without a God, whatever seemed to us fitting would still be right and still be obligatory. But the aspect and dimensions of the fitting, the right, the obligatory, would be essentially changed. Piety would be eliminated ; so would all provident regard for a future beyond this world ; so would all heroic, self-sacrificing virtue, both on a conspicuous stage and in the uneventful sphere of home and of daily life. Virtue would of right assume a narrower and more selfish form than it bears now ; and it would lose what to many minds is a needed sanction, that of the Divine retribution, and what to minds of a higher order is motive, support, and joy, a sense of the Divine approval.

But if we are not mistaken in our faith in God and Christ, then is there a firmer, broader, higher life-fabric to be built upon it. Then piety to God becomes our duty, and still more our privilege and blessedness. Then living for the life to come, laying up treasures in heaven, cultivating pursuits, habits, loves that may be eternal, becomes equally our right and our obligation. Then the gentler, sweeter virtues of which we have the example in Christ, the delicate tracery, the finished beauty of holiness in him, alone can fill out our ideal of excellence ; and whatever we admire in him we shall seek to make our own.

Thus essential is it that we hold a definite and permanent

position as to these religious questions which underlie the whole of life, and our answers to which ought to determine what manner of persons we shall be.

Nor is it for ourselves alone that we need to be established in the faith. There is no habit of mind more contagious than doubt and suspense as to these concerns of supreme interest and moment. In a community or a religious society where mature and influential minds maintain a waiting posture, make doubt their normal condition, believe under protest, and regard the edifice of their faith as one in which they must stay just inside the threshold lest it fall over their heads before they can make their escape, — they diffuse and transmit scepticism and indifference. They give to those who are forming their opinions and character the impression that fixed religious belief is weak credulity; that the wise man's place is midway between the two camps; that religion is at the best a matter of inferior importance, of secondary interest, — an heirloom whose uses have become obsolete, and as to which it is simply decent to postpone the decision whether it be banished to the lumber-room or thrown into the fire.

I feel sure that I have not overstated the import of the suspended judgment, which with so very many is matter for pride and self-congratulation. If religion be of any worth, it is, as I have said, of present use and of fundamental value. While we willingly stave off decision as to its claims, we virtually pronounce it useless, if valid, — worthless, if true; and, so far as our condition of mind influences others, we not only give the prestige of our example to scepticism, but — what is worse — we help to create and diffuse the impression, antecedent to inquiry, that decision in this matter is impossible were it desirable, not worth the endeavor were it possible.

When I was a young man at Cambridge, a preacher in the College Chapel, taking for his text the words of Elijah, —

"How long halt ye between two opinions? If Jehovah be God, follow him, but if Baal, then follow him," — dwelt with intense emphasis on the necessity of an immediate choice, but did not so much as intimate what the choice should be. One of our venerable professors, near whom I sat, was greatly scandalized at this omission, and remarked, "If a man is going to choose Baal, I can see no need of his being in such a hurry about it." But the preacher was in the right; and I would that all our doubters had Elijah at their side, to urge home the like questions that lie before us now. If they be fairly put and promptly met, I have no fear for the answer. Scepticism is, for the most part, the consequence, not of thorough research, but of postponed inquiry. He who will dig to and around the foundations of Christianity will find them immovable, immutable, and everlasting as the throne of God.

My friends of this church, we have assured confidence that our young brother brings to you an established faith in Christian verities, and that he will have no greater joy than to see you established in the faith which works by love, purifies the heart, and overcomes the world. Built on this faith — Jesus Christ himself the corner-stone — may your company of worshippers become more and more a living temple for the habitation of your Father and your Saviour; and may those who resort to this house of God find here the gate of heaven.

CHARGE TO THE PASTOR.

BY THE REV. RUFUS ELLIS, D.D.

MY BROTHER IN THE GOSPEL OF JESUS,—

IT may be that the elder minister who gives has more need of the counsel and exhortation than the younger minister who is to receive the charge.

To the young man the divine call has but just come, and the persuasion is very living in his heart that he has been moved of the Holy Ghost to undertake the care of souls. Custom and usage have done nothing as yet to degrade an ideal calling into the service of the public functionary; and perhaps, more surely in these days than in those which just preceded them, it is safe to conclude that the work of the Christian ministry will attract only those upon whose hearts the Divine Hand has indeed rested. But when a new laborer is to be welcomed by a church endeared to me by many associations, I cannot hesitate to take my place with the rest for whatever task may be assigned to me.

A necessity has been laid upon you to preach the Gospel; and in the Divine Providence you are to do your work with this congregation of Christ's flock. My one word to you is this,—that you be wholly in this work. I know nothing about the wealth of your nature or the abundance of your attainments, and there is no need; for, however you may have been born or taught, all there is, and all there can be of you will not be too much for this calling of callings.

Remember that in these days of specialties you have your specialty. This is to be the light of all your seeing, the life of all your living, the one thing you are to do. It is enough for the disciple to be as his Master. Jesus never would have finished the work which was given him to do, had he undertaken in those few months, like so many who teach in his name, to be philosopher, scientist, statesman, divider of inheritances, economist. He was simply the Son of God, seeing Him who is invisible, deep in the persuasion that his inmost being was divine, listening always for the Father's voice, living only to bear witness in word and deed to the Father's truth. And his call upon you to be a light in the world must be interpreted by what we know of his own showing forth of the Father's brightness. How singly and simply and purely spiritual and moral was his function! And because of this utter simplicity in this showing forth of the eternal light, he guides us in all our ways, and helps the world in matters about which he never uttered so much as a whisper.

The gift of Jesus to the world is his wondrous consciousness of God. To be with him in this is to be his. We can render no service to the church and to the world compared with theirs who keep alive in their souls this marvellous life in God. It must needs be a life of faith, hope, charity; the spring of all blessed, human activities: and as it goes out in sermon and way-side speech and the converse of the household, in all times of joy and in all times of sorrow, you make the best possible contribution to the world's education, and you will be numbered with those workers who add to man's abundance, and need not be ashamed. Let the Light of God shine through you upon human life, and men shall find it sweeter than even the light of the sun to walk in, and they will not be ready to let you go away from them. If only you can believe more than they do, hope more than they do, love more than

they do, they will be so grateful ! I hope I say it reverently when I remind you that the sacramental bread which you also must give is your own being, so dedicated and consecrated that it may be the life of the world whose helper in Christ you seek to be. If only the tree be made good, after this fashion, the fruit will be good. Does any one say that this is narrow, one-ideal, old-fashioned, that the minister must be a man of all knowledge and all work? — I reply that nothing will make you so broad a man, and put you so in sympathy with your time, and make you so masterful to serve your generation, as to come full into this light and life of the perfect God. The world is not engaged to learn your opinions as to geology and cosmogony and archæology, or even your judgment as to whether God could not fashion an animal into a man, breathing into that brute form the breath of a divine life, as easily as he could mould and inspire into humanity a heap of red clay. Do you give heed to your proper function ; and if you have any faith in the blessed God, if you share in any good measure the mind of Jesus, if his spirit of love is indeed shed abroad in your heart, if you have so risen into the life eternal that the blessed sense of immortality is awakened in you, you have that for which, could money buy it, the world — bad name as it has for what is vaguely called worldliness — would give its all, so precious is it, and so hard to gain and keep.

I have no word to say to you touching ways and means, and times and seasons, what is encouraging or what is discouraging in your profession, the hours which you are to spend in your study, and the hours which you should devote to parochial visiting. Where there is a will there are ways ; and as to results, they as surely flow out of all true Christian living as the clusters gather and ripen upon the healthy vine ; and as to the distribution of days and hours, it is enough that you are bought with a price, and can never

again, for one moment, be your own. I will only say, that, if you magnify your calling as you should, you will no more consent to be a man of all work, compassing sea and land as a literary or scientific lecturer, than the physician, whose services may be needed to-day or never, will be absent from his post save for the few weeks or days of indispensable rest and recreation. Your whole life, intellectual and social, must be dominated by your calling in the Gospel. Give in this spirit, and it shall be given unto you; full measure, pressed down, and running over shall men pour into your bosom. Make every thing else secondary and subsidiary to your chosen life-work, and all things shall be yours; just as every path, if you will but keep to it, sooner or later compasses the earth. Add to your faith knowledge, all the knowledge you can get; but be sure you are in the faith. Let your light shine out upon all ways of life, and illumine this present world; but what most concerns you is to be sure that the light itself is not darkness. I believe that no change of times, and no movement of populations will seriously affect that great law of spiritual demand and supply, in obedience to which the company of disciples gathers about the true minister of the Word with a deep desire to grow in grace. The time may have gone by when we can summon about us the members of this sect or of that; but for the bread which comes down from heaven the heart of man is as hungry as ever. And for this cause it is our prayer for you that Christ may dwell in your heart by faith; that, being rooted and grounded in love, you may be able to comprehend with all saints what is the breadth and length and depth and height, and know the love of Christ which passeth knowledge, and be filled with all the fulness of God.

RIGHT HAND OF FELLOWSHIP.

BY THE REV. HOWARD NICHOLSON BROWN.

IF the part assigned to me in these exercises could be satisfactorily performed, simply by taking you, my brother, by the hand, and assuring you of the warm welcome which awaits you in the hearts and at the fire-sides of your brother ministers,—that were an easy and most delightful task.

But custom,—sometimes wise, and sometimes foolish, but always imperious,—custom has decreed that this act should be accompanied with what the newspapers call, I believe, “some remarks.” Nor ought it to be difficult, in this case, to find somewhat to say that shall not be merely formal or conventional. Indeed, the task should rather be to make choice between the many things one would like to say, in welcoming a new soldier of truth to the fellowship of the Christian ministry. What a world of suggestion is in that one word *fellowship* alone! And what an endless discourse might be preached upon the joys and sorrows, the labors and rewards, the encouragements and discouragements, which fellowship among ministers must imply! But it is uppermost in my thought to call to your remembrance, briefly, who they are that through me here extend to you greeting, and why their fellowship is of value to you and to them.

Unhappily, I may not assume to speak here in the name of all Christian ministers. The day is not yet come, and I fear is still far distant, when all who work together for the upbuilding of a kingdom of righteousness can accord to each other a full measure of love and respect, notwithstanding the differences in method and belief which separate them. You will find much to sympathize with in all older schools of thought; but you must not expect that the representatives of these schools will make to you more than a scanty return either of confidence or esteem. Not that the Unitarian pulpit opens a large opportunity for martyrdom, or any gratification to that insane desire to become a martyr, which, equally with cowardice in the face of necessary trial, is one of the most mischievous of human weaknesses. Still, every Unitarian minister must long for the coming of a day when, without loss of self-respect, he can ask for full sympathy and co-operation from all his neighbors in the ministry, and enter into the most friendly intercourse with them without fear of compromising them in the eye of their denomination. Meanwhile, what fellowship we can offer is mainly confined to our own body; but like the social life of an island town,—being cut off from the mainland, it is all the deeper and stronger for some degree of isolation.

I speak here in the name of all Unitarian churches; I speak in the name of all Unitarian ministers, young or old, famous or obscure, in or out of the active work of the ministry: and I say, in so far as they are true to the position they have taken, you have but to act a sincere and manly part in the discharge of your duties as a teacher of the Christian religion, to secure the cordial fellowship of all of them.

It is perhaps well that we have no more authoritative tribunal, by which to pass judgment upon those who offer themselves as laborers in our vineyard. For, if we are

sometimes deceived, yet being forced to rely so much upon our own individual judgment of character, we and our people grow to have a better appreciation for the true man whenever we find him. Too many formal rules and safeguards tend to deaden spiritual relationship. Without doubt, one reason for the close and intimate friendships which exist among our ministers is, that as a class we are surrounded by so few safeguards other than our knowledge of, and regard for, the manly qualities of head and heart.

They who welcome you to their communion are not a race of priests. They are not men who stand upon class privilege or prerogative. Nobody distinguishes them upon our streets as a separate caste, nor have they any ambition to be distinguished from their fellows except it be by purer living, loftier purpose, deeper feeling, and broader thought. They are men who believe that the spiritual truth which Christ preached, and which all the ages have been striving to express, — that this spiritual truth is the world's salvation. They are united to preach by word and deed, and to learn of each other how to preach with power, the Gospel of eternal life; they are quick to join hands with all who enter their ranks: they hail them, not indeed in any partisan spirit, — because they consent to wear their denominational badge, or come to help them wage a sectarian warfare, — but because, if they be good and true, the cause of righteousness and truth gains friends who are willing to devote a lifetime to its service.

Probably no other body of men in the world — containing a like number so nearly engaged in the same work — embraces so wide a variety of thought and character as the Unitarian ministry. Every man in it is a class by himself, and yet he may be found of every other man a sympathetic and helpful friend.

Our older ministers are always ready to impart counsel

to their younger brethren, and are — I make bold to say — sometimes glad to be warmed by the ardor and enthusiasm with which a young man comes to his work. Your brother ministers, of your own age, will take a special interest in your career, and will feel special pride in your success. The generation passing off the stage of action always finds it more or less difficult to put confidence in its successor, and the younger generation is always eager to vindicate its title to the respect of those who have gone before. We who have but just entered upon our work have sometimes a feeling, — which may be only a groundless suspicion, but from which we cannot always free ourselves, nevertheless, — a feeling that our older brothers are disappointed in us. We therefore welcome every man who will help us to prove that, at least in the desire to do our whole duty, we are not unworthy sons of worthy spiritual sires.

But, above all, let me impress upon you how particularly true it is among us that fellowship is an indispensable condition of success in ministerial work. Among Congregationalists we are most congregational. The work of one of our ministers lies, not scattered broadcast through space, but most emphatically in his own parish and among his own people. Still, no man liveth to himself or by himself alone; and since we have so little of denominational organization to remind us that we are members one of another, our life will depend in large measure upon the degree of spiritual unity that exists among us. To allow a critical, a hostile, or an indifferent mood to wall in our individualism is to shut out one great source of a minister's power; and that is sympathy, a living sympathy with living minds. What of this help our churches and ministers have to give they here offer you, and ask from you a like help in return.

Will you receive through me the hand of such a fellowship, extended to you by all in our household of faith? And will you take with it the assurance that their prayers,

their good will, their best wishes for your success will always follow you?

In their name, as well as on my own behalf, I congratulate you on the happy auspices which surround the opening of your ministerial career ; and I bid you God-speed in all Christian work.

ADDRESS TO THE PEOPLE.

BY THE REV. EDWARD EVERETT HALE.

I NEED not again remind this congregation that the very name it bears suggests the duty and the privilege of a Congregational Church. The Harvard Church has only to look at the history in which John Harvard bore a part so distinguished, to read its own opportunity and dignity in the claim which John Harvard and the men around him lived and died for. What sent him across the ocean into a wilderness? Why did he, and the men like him, — the cultivated and learned graduates of the Universities, — leave the beautiful churches of England in which they ministered, and cross the water that in a desert they might plant their churches here? What was it which they disliked in the old order; and what was the essential principle of the new order which they meant to establish in its place? Why, simply, they meant that the offices and duties of the church should not be confined longer to any separated clergy. They meant that all men and women — children of God, and joint-heirs with Christ of heaven — should enter into the work which the Church of Christ had to do. They crossed the ocean to establish a church where the layman might work side by side with the clergyman; where both might understand that both alike were "Priests and Kings," — by no petty ordination, of any thin tradition, of any long succession, but in the immediate direction of the Spirit of God, sending them to the work which Christ gave to all his

brethren to fulfil, as God gives it to all his children, — that as each has his opportunity, at whatever place God has stationed him, each shall proclaim good tidings to every creature. The Harvard Church is, in the very name of John Harvard which it bears, pledged to maintain this fundamental principle of Congregationalism. In the service of to-day, — as in every ordination service, — the congregation renews its vows; and it imposes no responsibility on the minister this day ordained, but such as for itself it assumes. Here is no mere audience called together on occasion to hear him lecture, nor a company of spectators assembled from time to time to see him perform. It is a congregation of men, women, and children, who have, it is true, named him for very important duties in the service of the Church of Christ, but who have themselves duties equally important to perform. For they also are to lift up what is fallen down; to open eyes that are blinded; to speak of God's love to those who have not heard; and, in whatever way, to preach the gospel to the poor.

There is a certain satisfaction in repeating this simple statement of the simplest Christian duty just at this time. It seems as if this were one of the nodes, shall I say, of varying thought, — one of the regularly recurring epochs, — in which men see again that the Church, the old-fashioned Christian Church, is the most powerful, as it is the simplest, agency for the relief of social misery and the establishment of social order. What is the last decision of those learned men who study what is called social science? (That science, so called, in all the accuracy of its statistics and all the mechanical precision of its rules, always seems to me to be a highly finished steam-engine, which has, alas, no boiler and no steam!) Well, the men of social science, having examined to the bottom this hard question of pauperism in cities and its relief, at the end of their statistics and the diligent diagnosis which waits on their statistics, when it comes

to the methods of relief, are fain to ask, "Can you not find some unselfish, affectionate, and faithful men and women, who without pay from the State, and with a noble and generous motive, shall go in personal kindness to the separate homes of the poor, and lift them, man by man, to a higher level?" This is simply to ask the Church if it will not do what it always knew it ought to do and must do; and, from all our experimenting and undoing, we have to return to the Master's great direction, and to work the eternal miracle by relying on the mysteries of Faith and Hope and Love. Now I say that is only a general illustration of what has happened in forty instances. We all remember new societies, new plans of reform, which we all have believed in and worked in, — which did their duty, but which had their day. The old Temperance movement of forty years ago was wrought by such societies. Then we have had what is called the Washingtonian society; we have had Leagues and Lodges and Divisions, more than I could name: we have seen them gather, and we have seen them dissolve. And in the midst of them, all the time, stands this old organization; and we come back to it again and again after an experimenting, and always find it ready to fulfil the promise and to work the miracle. "Greater things than these shall ye do." That is what he said, and the world owns that he did not promise more than has been performed.

Do not, then, leave this young man alone to the duties which to-day calls him to. See for yourselves how large a part this congregation can take in the most interesting work of the regeneration expected in our time. I can conceive no point in which to stand, more interesting than that which you occupy, — in what I suppose to be the social condition, in what I suppose to be the hopes and promises, of this historic town. It seems sure that a noble future is before you. For all of us who live in cities, it seems to me that the life and work

of these twenty-four years which remain of this century have peculiar interest. The wave of foreign emigration, bringing to us the men of a worn-out religious system, has subsided. With the enlargement of our population, with the boys and girls born to the heritage of freedom, — of free schools, of equal rights, and of open promotion, — we have to see whether we can or cannot lift up this population into the true glory of the liberty in which Christ has made us free. It has been impossible to try this experiment while every wind from the East brought re-enforcements of those trained under arbitrary government, or under hierarchical domination. But now the re-enforcements have ceased, and we may fairly try the congregational system from which the republic of Massachusetts and the democracy of America were born. In the charities of a congregational church, in the social and hospitable life which it quickens, in the higher education, the nobler amusement, — yes, let me say, the life more living for which it hopes, — are to be found the principles and the methods by which we shall level up the people of the republic, that they may transmit its institutions unharmed to those who follow after.

Of all such enterprises for charity, for hospitality, for education, the Church of Christ is the divinely appointed centre. In such enterprises it is for you and your new minister to work together. He is not one lonely soldier whom we station at this post to-day. He is one of hundreds whom God has stationed here to uplift this whole community in faith and hope and love. He is one, — you are the others. For him and for you the Saviour's prayer was made. He prayed — "for them also who shall believe on me; that they all may be one, as thou Father art in me, and I in thee, that they may be one in us: I in them, and thou in me, that they may be made perfect in one."

That prayer gives the sacredness to the service of to-day.

SERMON

DELIVERED ON THE FIRST SUNDAY AFTER HIS
ORDINATION.

BY

THE REV. PITT DILLINGHAM.

CHRIST'S CHARGE TO HIS DISCIPLES.

MATTHEW X. 7-20, 27-40, 42.

AND, as ye go, preach, saying, The kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Provide neither gold, nor silver, nor brass in your purses,

Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

And when ye come into an house, salute it.

And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

For it is not ye that speak, but the Spirit of your Father which speaketh in you.

What I tell you in darkness, that speak ye in light: and what ye hear

in the ear, that preach ye upon the housetops.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

But the very hairs of your head are all numbered.

Fear ye not therefore, ye are of more value than many sparrows.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Think not that I am come to send peace on earth: I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and her daughter against her mother, and the daughter-in-law against her mother-in-law.

And a man's foes shall be they of his own household.

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

And he that taketh not his cross, and followeth after me, is not worthy of me.

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

THE BUSINESS OF THE MODERN CHRISTIAN CHURCH.

MATT. X. 7: — "AND, AS YE GO, PREACH, SAYING, THE KINGDOM OF HEAVEN IS AT HAND."

IT is not too much to say, perhaps, that these words contain the substance of the charge of Jesus to his disciples; that they epitomize his conception of what was to be the one all-absorbing business of his followers. As such, they are of interest to all who would freshen their thought about the work of the Christian Church, believing that that work remains essentially the same in all ages, however it may change its method in order to adapt itself to different civilizations. In view of these facts, I have chosen the verse already read as a not unfitting text for the present occasion, inasmuch as it leads directly to one of the most pressing and immediate questions with which we have to deal, — "the business of the modern Christian Church." Just here I conceive lies the relation of the Church of to-day to the charge of Jesus, in that it is to take its business, even as did the first disciples, straight from his lips. Rightly to interpret the charge, then, will be to solve the question proposed.

It may seem strange to some, that the business of the modern church need engage our thought at all, except in the aspect of method. For while practical difficulty is apparent there, as to a method which shall meet the

necessities of the new and complex civilization about us, it might be supposed that long ago the Christian Church determined the meaning of the charge of Jesus, and so settled once for all what was to be its essential business in all time, though not the methods of its work. The question of method, however, if it be more practical and of almost overwhelming importance, is still second and not first in order. We must be sure of the nature of our work, before we determine the form it shall take on. If this were already and long ago done, we should of course not have it to do. But I submit it to you that such is not the case in any final sense, final as to form at least, if, indeed, as to fulness of essence. Jesus, to be sure, may be said to have done it once for all, both as to form and as to essence, when he said, "Proclaim the kingdom of God;" but it is just this phrase which each age has to translate into its own thought, and in so doing judge of its essential meaning. Even supposing the substance of the expression to have been fully grasped by the past, yet that which was made most sure of would need, at least, re-translating, would need to be put into a modern dress; for only when thus changed could it best lay hold of the life about it. But it is not impossible that something remains undiscovered, or insufficiently emphasized, in the essence of these ancient and familiar words. Hence it devolves upon each new generation as it steps into its inheritance, — provided it value its birthright of Reason, — not alone to treat reverently the judgments of the past respecting the language of Christ, preserving what is true, but also to apply its own faculties independently. Waiving, however, the matter of finding any thing absolutely new or undiscovered, let us consider further, but briefly, the necessity of re-translating this same phrase which furnishes us with a subject.

These words — "the kingdom of heaven" — which drop so incessantly and with such power from the lips of Jesus

throughout the first three Gospels, — what force of meaning have they to-day? They tell the solemn purpose for which Jesus affirms he was sent. They are heavy with the capital secret, the plan of his life, and so with that of the Christian Church. But do they convey all this to our ears at the present time? Do we not see rather that it is one thing to have found words, and quite another to have an exact and living sense of the meaning of words? How definite and intense must this phrase have been, when its proclamation startled a nation and laid the foundation of a new-world life! How much is there in it to startle or reform society to-day? Must we not confess that it lays a strong hand neither upon the Christian consciousness nor conscience within us, but falls off with a nerveless touch as one of the many solemn commonplaces with which our church thought and life are girt about? This being true, is it not a plain necessity that, if we would receive the charge of Jesus intelligently, if we would know the business of his church in a vital, earnest way, we must work out afresh the meaning of his language? Should we not, in this way, seek to renew our conception of the essential nature of our work before we deal with the methods of that work? Our first necessity, then, is that we shall put the thought of Jesus in a shape which shall lay hold with some vigor upon our imaginations and wills, or at least give us a definite conception of his cause; nor must we be deterred by fear of an imperfect result: and furthermore each individual must lend his brain to the undertaking. The Church must restore to life this phrase which was once intense with its whole purpose, if it would not fall out of all vital relation to its founder, and be ignorant of the very reason of its existence.

To begin aright, furthermore, it must go back to the original historic meaning of the expression. We are apt to forget that, in its birth, the phrase was a purely Jewish

one; that to the Jewish contemporaries of Christ it was, beyond any other, full of suggestions which involved both the greatness and the peculiarity of their race. As a matter of fact, at the start, their nation was *outwardly* a kingdom of God; the only sovereign being the invisible king — Jehovah. Religious and political, Church and State life were merged in each other. The temple was their capitol, the prophet their statesman, the ten commandments their civil law. Later, the pureness of their theocracy was disturbed by the establishment of a monarchy. The temporal king, however, was not thought to usurp the throne of Jehovah, but only to act as his visible representative; and in order to distinguish him from other men, as well as to indicate his peculiar relation to the invisible king, Jehovah, he was still later called the "Son of God." Because many bad kings came to sit on the throne of Israel, however, — kings unworthy to represent Jehovah, — and along with these kings national misfortunes of the gravest kind, there gradually arose in the soul of the Hebrew a hope and longing for a worthy representative, — a true Son of God; *the* King, or Christ. Among the inspired men of the nation this culminated in a profound belief. Hence the Messianic prophecies. In this conception of the Messiah, Jewish faith and Jewish patriotism were one. The coming of the Christ meant a national restoration, a re-establishment of the ancient theocracy, — the true kingdom of God being the peculiar people possessed of their Messiah, with all nations in subjection to him. So much then for a meagre outline of the Jewish conception, from which sprang the Christian.

To determine this Christian conception, not according to fancy, but as it lay in the thought of Jesus, is the difficult but necessary task which now confronts us. I shall not expect any great fulness of result, but hope to make fast certain undeniable outlines, that our notion may be

certain and definite as far as it goes ; that we may, if possible, set our eyes steadfastly in some single direction. This is evidently the first and the essential necessity in order to progress of any sort. To begin with, we may say what the thought of Jesus was *not*.

This first and negative step towards his conception is easily taken. What was most distinctively Jewish about the kingdom of God must be laid aside, — its political and national aspects. It was to be a civil empire of no sort whatever, least of all a Jewish restoration. Christ's third temptation, and his sayings that he would draw all men unto him, and that his kingdom was not of this world, are examples of what may be found to establish this position. In avoiding this idea, however, of a visible State-life, planted upon a tangible State-territory, we must take the strictest care that our kingdom does not lose all its reality, — fade into an unsubstantial dream ; and this because, in erasing the adjective civil, we take from the word State all that is most palpable to the senses and imagination. The essence of the State, however, is left ; namely, a society of men united for a common purpose under some form of government involving the solemn obligations of State-life, properly so called ; obligations which may require both the property and the life of the individual for the good of the whole. If the State be a kingdom in the ideal sense, then it will be a society under a king whose will is supreme. So much we must retain in our notion of the kingdom of God, regarded as something external to the individual ; else it will become a meaningless unreality. That Christ proclaimed a real kingdom is evident from his use of the word throughout the Gospels ; and that he believed himself to be king over this same kingdom is made sure, both by his great personal pretensions involving it, and beyond any doubt by his suffering death for the sake of the claim.

Having struck reality, then, in the shape of a veritable

kingdom, it remains to determine the nature of that kingdom; for from its nature must come the business we are seeking for.

We here easily ascertain a vital and central truth; for, since the kingdom had not to do primarily with either the civil or physical life, and certainly not with the intellectual, we are led, as a matter of simple necessity, to the only remaining department of life with which it could have had to do, — the moral. This is a fundamental discovery, and cannot be too firmly fastened upon. It ought to accost our souls with whatever significance lies in the mystery of good and evil, in the struggle between right and wrong which divides the forces of the universe, which fills and haunts the theatre of human life with its bitter presence. According to the Persian religion, men are angels who voluntarily assumed bodies of flesh that they might take part in an appointed contest between the kings of light and darkness. However this may be, it would appear that for no less brave and solemn a business was the kingdom of God called into being. Let who can, look with indifference upon a community of human beings organized for so great a purpose! This is the wide and deep-reaching root of the conception of Jesus, which we may fix upon with the utmost certainty, — that the kingdom of God was to be a community or commonwealth of human beings, whose purpose, in the words of Arnold, was to "make for righteousness." But this community was to be in essence a State; and, further, the form of its State-life was to be that of a kingdom, — which involves that the members shall stand in certain imperative relations both to each other and to a king.

And here we have come to what was most original in the thought of Jesus. That men should make for righteousness was not a new idea, but that they should make for it through a common fellowship, bound together in a king-

dom under the Christ, — this is what is original in the plan of Jesus. Let us take a step further, and ascertain the character of the relations spoken of, in which the subjects of the kingdom must stand.

The relations must of course grow out of, and be fashioned by, the inmost nature of the kingdom itself. This is but to say, in the light of what has already been discovered, that they must be moral. A flood of needed light is thrown on the whole matter by this simple deduction, especially upon the fact of kingship. It is not in accordance with the genius of our forms of life to think obediently of serving a king, or becoming members of a kingdom. Our minds assume an attitude of opposition at the simple thought of it. The word *moral*, however, solves what might have been a conflict of duties between State and Religion. If the kingship be a *moral* one, our prejudices yield. If the rod of empire is essentially but the everlasting OUGHT, then are we forced to acknowledge the obligation of unquestioning obedience, — no matter how profoundly we believe in a government of the people, by the people, for the people. Our intellectual, as well as our political, prejudices melt away. The habits of this age are terribly averse to all authority in matters of thought; and rightly so. If however, this kingdom be not an arbitrary empire over the intellectual life, but involves only a subjection to a moral rule, — why then, since one of the first obligations of conscience is that a man shall search freely for the truth, he does not surrender his intellectual birthright, but rather strengthens this dearest of all obligations when he enters the kingdom of God, and comes under the sovereignty of the eternal right. Should any one venture to say that this is to fritter away the authority of Christ, to make it simply a moral one, we would ask, in the first place, if it does not grow out of the essential nature of a kingdom which is to "make for righteousness," that its sovereignty can be of

no other kind? We would ask, further, whether there be any other authority so vast and sure in itself? And finally, if the granite foundations upon which we may build serenely amid all the storms of modern scepticism, — if this foundation be any other than the moral character of Jesus; that character whereby he represents and embodies the eternal right, and so holds the solemn kingship he claimed, by virtue of inherent right as well as divine gift? I would not mince matters to suit modern thought. I would only translate plainly into the language of to-day the kingship of Jesus; and I think it is found here. Conscience can speak in no other tones than those of authority; he whose life embodies the moral law is of necessity a king, — the Christ. In history, we know of but one who has both claimed to be such and has been so recognized by the world.

But one thing now remains to complete the outline we are seeking. The great design of Jesus grows clearer. He seems to have sought nothing else than to organize all men into a society or commonwealth, the purpose of which was to make for righteousness; and over this State he declared himself, the righteous one, to be king. It now remains to be seen what law bound the members of this kingdom to each other as well as to their king; or, in other words, what general law or principle was to guide their activities both within and without the kingdom. We need not look far. It forces itself upon our attention. It must, of course, be one with the nature of the kingdom and the kingship, be *moral*, — the *law* of righteousness: only it assumed an intensely living form. The one universal and new law which fell from the king's lips upon his kingdom was that of love, — of which law his own life was but a continued and sublime manifestation. The law of righteousness, smitten into *personal* life, became the law of love; and this he gave solemnly to his disciples as the life

and death secret of success, the only true law of existence itself, by obedience to which alone could membership in his kingdom be gained or known, — *the law of love*.

Thus, in brief, we complete our outline. We may with the utmost certainty fasten upon this much of the plan of Jesus: that man should no longer seek an isolated virtue; that he should no longer strive to enter into life alone, unaccompanied by his fellows, but that he should seek first the *kingdom of God*; that he should join himself, life and fortune, to a spiritual commonwealth; pledge himself, without reserve, to a religious and moral fellowship as obligatory as that of the State, and find his life through a performance of the duties, if need be through a sacrifice of self to the interests, of that fellowship, — the earnest and difficult business of said commonwealth being to "make for righteousness." And all this, under a divine leadership, under the visible righteous *king*, even Christ himself, who established the kingdom, and from whose lips and life issued with such power the *law* of the kingdom, — the law of righteousness, which is the law of love.

My friends, it is in this same fellowship, I take it, for the same brave and solemn purpose, and under the same king and law, that we find ourselves organized to-day. In brief, it is the one and only business of this church, as a member of the actual or ideal Church universal, to which our outline applies in its fulness; it is the one and all-absorbing business of this organization to "make for righteousness" under the kingship and legislation of Jesus Christ. And this, furthermore, I not only trust but believe, is in accordance with your own views, judging at least, so far as I may, from the past. If, indeed, we are thus united as to the essentials of our work, we have certainly the first condition of success. What we need still further, I am inclined to think, is that we shall endeavor to fix upon this conception of our business with renewed freshness of thought and feel-

ing. Let us feel more deeply what it is to make for righteousness. Let us be impressed with the seriousness of that position, which does not shrink from or ignore, but squarely recognizes, the hideous and sorrowful fact of sin in the world, — within us, and about us, — to escape from which, is life; not to, is death.

But still further, let us take home the other and quite as essential side of our business, that we are to work in this life and death conflict under the legislation and kingship of Jesus Christ. — Herein lies our peculiar Christian character. We work not alone, or without a leader, but in the close and friendly bonds of a fellowship which takes upon itself the dignity of a State, and in loyalty to a divine king whose perfected humanity represents the majesty and will of the God who sent him.

From such a conception of our work, my friends, it seems to me that all our personal relations should be determined. Of some of these allow me to speak briefly in closing. I rejoice that it has been my fortune to become connected in these present days with a church which in the past has stood so staunchly, and yet so liberally, by a Christianity of no uncertain sound; which has found it possible to be at once free and loyal, open to the discoveries and progress of the present, yet reverently careful of the past; confessing at all times, before men and angels, its faith in the historic founder of its religion, even in Jesus Christ. As such, I know it will not shrink from the word *business*, or the word *sin*. As such, I know it does not care to degenerate into a modern lecture-room, or opera-house; into a fashionable resort for critical idlers, who attend church because it is eminently respectable, and because it furnishes them with a subject whom they may spoil with applause or dishearten with criticism, according as he is, or is not, able to entertain and amuse them. Rather do I conceive it to be your opinion, as I have already in sub-

stance said, that the Church is an organization of workers and worshippers, engaged in the most serious business which man can undertake, — the making for righteousness, even the redemption of the world, under the obligations of the Christian republic, the leadership and lordship of Jesus Christ.

All this being true, your minister is relieved of immense obligations. He is not to preach himself, or institute a religion of his own, but is to be as simple and *vital* a mouthpiece of a revelation already in substance given, as it lies in his power to make himself. (The word *vital* excludes any thing mechanical, and includes the present influences of the Spirit, through which alone the Christian revelation can become a living thing.) And, further, he is not to look upon himself, I suppose, as one hired to harangue an audience, to beat the air with loud-sounding rhetoric; but he with the rest is the member of an organization, a worker among workers, who is to devote his life in a special way to the work of that same organization, seeking to perfect its methods and make it more and more effective in the community about us. Here, indeed, especially will his ignorance need to be supplemented by your wisdom, for I come to you full of inexperience as to the practical part of Christian church-life. I believe, however, that what was so well said shortly since is largely true, that, where the will exists, method will take care of itself. And I have already so felt the pulse of your cordial, earnest church-life (for which I cannot be sufficiently grateful), — I have already so felt the support of your kind and strong good-will, — that I read in it the promise of success. I do not mean a personal success, but rather a church success; for I take that to be inevitable, when the people are practically interested.

The Harvard Church, then, not only must, but will be, built up again into something of its former strength; a

measure of strength not unworthy of so proud a descent, so exceptional and great a past as is yours, simply because the *people* are to lend their hands in building it up themselves. Doubtless we shall have need to remember that the truest growth is almost always a slow one; but it may be none the less a sure one, and a permanent one. If we are united, and alive to the solemn but inspiring business for which we exist, how can we but go forward! Let us, then, kindling at the great memories of other days, and finding, if possible, incitement in the difficulties and demands of the present, — let us, I say, unite to proclaim again the kingdom of God, from our lives as well as our lips, and in the service and under the leadership of Jesus Christ!

HISTORICAL SKETCHES.

WHEN we look back to the early days of the present century, and recall the bitterness and contention which attended the separation of the Unitarians from those in our New England churches who held to the stern formulas of Calvinism; the rancor with which the Unitarians were pursued in some communities; the bigotry which denied to them even the *name* of Christians; and the long continued feuds which grew out of such separations, — it is with feelings of mingled pride and pleasure that we point to the distinguishing fact connected with the origin of our Society, that the Harvard Church in Charlestown was conceived and brought forth in the spirit of “peace on earth, good will towards men.” Too great prominence never can be given to this fact, nor can it be too often set forth; for it will ever redound alike to the honor of the Society and of its founders.

In speaking of those early days of controversy, the Rev. Dr. Morison has well said,* —

“In the liberty which the Congregational Churches of New England enjoyed during the latter half of the last century, there was room for free and earnest investigations, for a wide diversity of opinion on the greatest of all subjects, and for the most animated and friendly discussions on points in which they were irrevocably opposed to one another, by ministers who were, nevertheless, contented to live together as brethren. They closed their warmest controversies with prayers, which showed that they were united in heart, however divided they might be in opinion; and they who had differed most widely in their discussions often closed their interview by agreeing upon an exchange of pulpits for the following Sunday. Sometimes, men of that day, — like Dr. West of Dartmouth, and Dr. Stiles of Newport, — would meet at the house of a common friend, half-way between the two places; and in the earnestness of their controversy become

* Monthly Religious Magazine (1864), vol. xxxi. pp. 94-5..

so deeply absorbed, that the morning sun would rise upon them before their talk was ended.

"Those were great times. The profoundest subjects were discussed with a breadth and closeness of thought, and an extent of theological learning, which, I fear, can hardly be found among us now. And the beauty of it was, that they separated as brethren. They knew that they were laboring in the same cause; and were glad to interchange pulpits, and to help one another in their works. Perhaps our Revolutionary War, which united them all on the same side in the desperate contest they were waging for civil liberty, made them guard with a more sacred reverence the religious liberty wherewith Christ had made them free."

But the free exchange of pulpits to which Dr. Morison refers, was suddenly brought to a close by the action of the Orthodox party in calling upon "the friends of religion" to come out and refuse all ecclesiastical intercourse with those who espoused the liberal faith. Thus was opened that breach between Trinitarian and Unitarian Congregationalists which we are happy to believe the present "era of good feeling" and enlightenment is doing much to make narrower.

The fact that the separation of the two parties within the First Church in Charlestown should have been a peaceable one, is the more extraordinary, when it is remembered that its pastor was the Rev. Dr. Morse, the acknowledged leader and special champion of the Calvinistic party here in New England; and whose whole energy had been for years devoted to a vain endeavor to stem the magnetic and irresistible current of liberal Christianity, which was rapidly attracting to its standard the intelligent and cultured portion of a large community. By voice and pen, by personal appeal, and through the General Association of Massachusetts, Dr. Morse did every thing in his power to throw discredit upon the liberal party. He inflamed the controversy by traducing its saintly and revered champions and exponents, whose "resolute and successful purpose that he should not fill the Hollis Professorship of Divinity at Cambridge, nor even dictate who should fill it," was universally believed among the Unitarians to have largely influenced Dr. Morse in the personalities of his course towards them. In his own parish, the Unitarians were *numerically* in a minority; and, acting upon a principle which they had maintained in other places where the advantage was with themselves, — in which they were sustained by the ruling of our highest court, — they quietly and peaceably withdrew, established a society of their own, and settled a minister whose theological views accorded with theirs.

In a sermon on the occasion of his taking leave of the Society, July 14, 1839, the Rev. Dr. Walker briefly reviews the history of the parish, and remarks: "The peace with England, which took place about the same time [1815], had something to do with the gathering of this Church. That event, it will be recollected, had the effect to produce a general amnesty in regard to political differences; so that nothing was left of the estrangements originating in political causes to hinder those who thought and felt alike on the subject of religion from coming together, and acting in concert."

On the separation of our people from Dr. Morse's parish, the same writer adds: "Not a step was taken by them which was not in entire consistency with respect and friendship for the First Church, from which most of them withdrew; and thus they began that state of good feeling between this Society and all the other religious societies in the town, which, I am most happy in saying, has been cordially cherished and reciprocated from that time to the present."

It was a never-failing source of chagrin and mortification to Dr. Morse, that, while there remained to him of his flock a bare majority *in numbers*, the "heretics" embraced within their ranks nearly if not quite all of the elements of respectability, culture, and weight of influence in the town; the Russells, the Gorhams, the Austins, the Devenses, the Hurds, Bartletts, Harrises, Bradstreets, and many more being among the number.

We regret that we are precluded, by want of space, from reproducing *in extenso* in these pages the admirable portrayal of the state of religious sentiment in and about Boston at the breaking out of the Unitarian Controversy, contained in an historical note to the Rev. Dr. Ellis's discourse on the twenty-fifth anniversary of his ordination. That note takes cognizance of some of the charges formerly made with great severity by the Orthodox party against the Unitarians, and treats with the broadest catholicity of spirit a subject that too often has been made the pretext for philippics, which it were better for all concerned had they never been uttered.

We will confine ourselves to the mention of one of the many points with which the note bristles, not from any wish to revive an old controversy, — "the embers of which, though they have so long been cooling, are not extinguished," — but to remind our critics that there are generally two sides to every question.

It is a fact, too well known to be dwelt upon here, that the decision of the Supreme Judicial Court of the Commonwealth "gave the right of succession and control, as respects all parish property, — and of this, 'Church' property was considered an undistinguishable part, — to the majority of those who were, in a legal sense, parishioners. The decisions in some few cases operated with painful severity, and with a seeming breach of the rule of equity. But what a vastly greater amount of injustice and oppression would have followed from an opposite decision!"

As we already have stated, the liberal party were in a majority in nearly all of the older parishes in this neighborhood, — there being but a single exception in Boston,* — and, in accordance with the legal decision just referred to, were held to be the rightful owners of the property belonging to the churches within those parishes. The Unitarians were at once openly denounced by the Orthodox party, and charged with "purloining church edifices, funds, and sacramental vessels!" In this connection, it is interesting to inquire whether our Orthodox brethren ever stopped to consider that "the course of things by which several of our religious edifices with their furnishings and endowments passed through the ownership and use of those who, after resting in various phases of so-called Orthodoxy, finally accepted some phase of so-called Unitarianism, was one which had been made familiar in all Christian history? In previous operations of it, it would not have been objected to by the Orthodox themselves. It was by essentially the same process that the Jewish Synagogue and the Roman Basilica, with their furniture and funds, passed into the hands and uses of Christian worshippers. By the same process the cathedrals, parish churches, ecclesiastical and charitable funds of the Reformation-countries of Europe were made over from their Roman Catholic origin and consecration to the uses of Protestantism. Probably John Calvin and his reformed flock felt no compunctions of conscience in removing from the great Cathedral Church of Geneva all traces of the 'Romish idolatry,' and securing it for their own worship. Why should the Unitarians of Geneva, who now hold and worship in that edifice, be challenged for their lawful succession to it?"

We know of no more fitting manner in which to conclude these preliminary observations on the general causes which led to the

* The Old South Church, which was in great danger of sharing in "the great apostasy," but was saved to the Trinitarians by fortuitous circumstances.

establishment of this Church and Society, than by presenting the calm, judicial, and unanswerable exposition of the legal grounds of the much-abused decision of the Supreme Court, from the pen of the late honored and revered Chief-Justice Shaw, who composed it at the request of the Rev. Dr. Ellis, for insertion in the Appendix to his "Half-Century of the Unitarian Controversy":

"It is true, as you have stated, that in the earlier years of our colonial history the power of choosing the minister, or teaching elder, in a parish or religious society, was vested in the church; but so was the election to civil offices. Church members alone had a right of suffrage in civil affairs. Afterwards, the church and the society had a concurrent vote, and the law on the subject was varied from time to time.

"But to avoid any collision or conflict of authority on this subject, it was expressly provided by the Constitution of 1780,—the fundamental law, not to be changed by the Legislature,—that the parish, or religious society, or town, or district where the same corporation exercised the functions of a town and religious society, should have the exclusive right and power of electing the minister and contracting with him for his support. The language of the Constitution upon this subject is explicit, as follows: 'Provided, notwithstanding, that the several towns, parishes, precincts, and other bodies politic, or religious societies shall, at all times, have the exclusive right of electing their public teachers, and contracting with them for their support and maintenance.' And when the Third Article of the Declaration of Rights, containing this provision, was abrogated by amendment in 1833, this provision securing to religious societies the right of election was reinstated, and is now a part of the Constitution of the Commonwealth; except that, instead of the term 'public teachers' in the first instrument, the more specific designation of 'pastors and religious teachers' is substituted. This was accompanied with another fundamental principle, that all religious sects and denominations shall be equally under the protection of the law, and no subordination of any one sect or denomination to another shall be established by law. These provisions constitute the legal foundations of the religious institutions of the Commonwealth.

"The religious society may be a territorial or a poll parish, or organized as a religious society under the statute, and may be of any denomination. Such a religious society is a corporation and body politic, capable of taking and holding property in its own right, for the purposes for which it is organized, which are, the support and maintenance of public worship and religious instruction, providing for all the expenses incident to these duties, as building a meeting-house, settling a minister, providing for his support, and the like. The *church* is a body of individuals formed within a religious society by covenant, for the celebration of Christian ordinances, for mutual edification and discipline, and for making charitable provision for its own members, and for all expenses incident to these specific objects. The church may be composed of all or of a part of the members of a religious society. It may be composed of males and females, adults and

minors; though by long established usage adult male members alone vote in church affairs.

“Now it is manifest that, under the foregoing provision of the Constitution, the legal voters of the parish alone have by law the power to vote in the settlement of a minister, and the church as an organized body can have no negative. But each male member of the church is usually, if not necessarily, a member of the religious society, and as such has his equal voice with all other members of the society. But in fact and in practice, church-members, being among the most respected members of the society, will ordinarily have an influence, by their counsel and their character, much greater than the proportion which they numerically bear to the whole number of votes. And from the respect due to such a body, as a matter of courtesy, they are usually consulted, and in many instances are requested to take the lead in giving a call to a minister; and, if the parish concur, in making the ecclesiastical arrangements for his ordination, the invitation of a council, and the usual solemnities attending such settlement. This customary deference to the church is all just and proper, and a course which every lover of Christian harmony and order would approve. But if such harmony cannot be maintained, and the parties come to a controversy requiring an appeal to the law, the law must decide these questions of right according to the express provision of the Constitution and the laws of the land, without regard to sect or denomination.

“Another fundamental principle lying at the foundation of these legal decisions is this: That the church of any religious society, recognized by usage and to some extent by law as an aggregate body associated for highly useful and praiseworthy purposes, whose usages and customs are to be respected and encouraged, is not a corporation or body politic capable of taking and holding property. No doubt, in the very earliest times there was some confusion in the minds of our ancestors upon this subject; but ever since 1754, now more than a century, the distinction between church and society has been well known and universally observed. The very purpose of the statute of 1754 was to vest deacons of Congregational Churches, and the wardens and vestry of Episcopal Churches, with corporate powers to take property for the church, for the very reason that the church, as an aggregate body of individuals, not a corporation, could not by law take property, or hold and transmit it in succession. Since that time, church property and parish property have been regarded as wholly distinct. Church property holden by deacons could not be appropriated by the parish as of right, nor could parish property be used or appropriated by the church. In the Dedham case there might be some doubt raised in the mind of one not attending carefully to this legal distinction. The property originated in grants made to *the church* in form at the very early date of 1660, when, as I have said, there was some confusion of terms; for though it was given to the First Church, it was for the support of ‘a teaching elder,’ *i.e.*, a minister, which is peculiarly a parish purpose. The court decided in that particular case, that, by the particular grant, the legal estate, being given to ‘the church’ by force of the statute of 1754, vested in the deacons as church property in trust for the support of a minister,

and so was, in effect, in trust for the parish. But the court decided in that same case, that, but for the trusts declared in those grants, the parish, as such, would have no claim, legal or equitable, to the property granted, or the proceeds of the sale of it.

"The effect of that decision was that the legal estate vested in the deacons as church property; and that the First Parish, as a corporation, had no title to it. And this is manifest from the consideration that the deacons of the church maintained the action as the recognized legal owners.

"As to which of the two parties in that suit were rightfully the deacons of the Church of the First Parish, — that was a distinct question. And upon considerations, and as matter of law, the court decided, that, although a majority of the members of the First Church seceded and withdrew from the society after they had given a call to a minister, in which the church as a body did not concur, yet those of the church who remained and adhered to the First Parish constituted the Church of the First Parish, with the incidental right of removing and choosing deacons; and the deacons whom they had chosen, in place of those whom they had removed, were the deacons of the Church of the First Parish.

"The principle, then, appears to be this: That a church is an associated body, gathered in a religious society for mutual edification and discipline and the celebration of the Christian ordinances. It is ascertained and identified as the Church of the Parish or religious Society in which it is formed. The Church of the First Parish of D., for example, is ascertained and identified by its existence in, and connection with, that parish. If a majority of the members withdraw, they have a full right to do so, but they thereby cease to be the church of that parish. They withdraw as individuals, and not as an organized body. They may form a religious society by applying to a justice of the peace, under the statute, to call a meeting, and a church may be gathered in such society. But it would be a new society, and the church gathered in it would not be the Church of the First Parish of D. They might associate others with themselves and settle a minister, but this would not make such society the Church of the First Parish. It follows as a necessary legal consequence, that all church property, even a service of plate for the communion, given to the Church of the First Parish of D., must be and remain for the church gathered in that parish, and those who may succeed them in that parish, and it cannot go to the use of any other church or the church of any other society. However desirable it may be by all right-thinking persons that all such controversies should be avoided, by an amicable adjustment of all such claims upon the principles of the most liberal equity and charity, and with a just regard to the feelings as well as the rights of all, yet, if parties will appeal to the law to decide a question respecting the right of property, even to a service of church plate, the law must decide it upon the same legal principles which govern the acquisition and transmission of property in all other cases.

"There is no case in which it has been decided, in this Commonwealth, that any parish or religious society, acting as a corporation charged with the special duty of supporting and maintaining public worship, have a

right to recover property of a seceding church, or of any church of such parish. But the controversy has always been between those members of the church of a designated parish who remain with that parish, and those who secede, retire, or withdraw therefrom, as to which is the real church of said parish. It has been a question of identity, and the decision has gone upon the principle, that, whatever other rights or claims the retiring or seceding members, even though a majority, may have, they could not be considered in law, after such secession, as the Church of that Parish."

In 1815, the Baptist Meeting-house which stood on High Street, at the head of Salem Street, having passed into the hands of Mr. James Harrison, then recently deceased, was offered for sale by his executor. This circumstance was opportune; and the disaffected minority in the First Parish lost no time in availing of it as will be seen by the following

AGREEMENT.

We, the subscribers, hereby agree to associate together for the purpose of purchasing the late Baptist Meeting-House, for a place of public religious worship.

And we further agree to take said House of the present proprietors at the sum of two thousand five hundred dollars, provided the same be divided into fifty shares at fifty dollars each; and the subscribers, it is expressly understood, are to have the control of the property until they shall think fit to apply [to the Legislature] and be incorporated. It is also understood that the repairs now necessary to secure the House from injury by the weather are to be made by the present owners agreeably to a vote passed at a late meeting. It is also understood that, when the Society is formed, the whole of the pews will be sold at auction or otherwise, as the proprietors may think proper. It is also understood that four pews are now owned by the original proprietors, which pews are not included in this purchase.

Nath. Austin, Jr. . . 1 share.	Samuel Jaques . . . 1 share.	George Bartlett . . . 1 share.
David Devens . . . "	Tho. M. Thompson . . . "	Solomon Phipps, Jr. . . "
Benjamin Adams . . . "	Nehemiah Wyman . . . "	William J. Walker . . . "
Benjamin Swift . . . "	Nathan Tufts . . . "	Joseph Wilson . . . "
Seth Knowles . . . "	E. Vose, Jr. . . . "	Joseph Phipps, Jr. . . "
William Hurd * . . . "	Sullivan Ball "	Thomas Hurd "
Nathan Adams "	Jacob Forster "	Joseph Tufts (by
Samuel Payson "	Henry Adams "	Timothy Walker) . . . "
William Wood "	John Skinner "	Neh. Wyman, Jr. . . . "
Ebenezer Breed, Jr. . . "	David Stetson "	Richard Adams "
John Loring "	Alexander Bowers . . . "	Samuel Raymond . . . "
Jotham Johnson "	Elias Phinney "	Joshua B. Phipps . . . "
Josiah Bartlett "	Jos. Thompson "	Sam. Etheridge, Jr. . . "
Timothy Walker "	Reuben Hunt "	Ebenezer B. Winn . . . "
Ebenezer Baker "	Thomas Osgood "	John Tufts "
Richard Devens "	Sam. H. Bradstreet . . . "	Elisha Wheeler "
John Harris "	Ambrose Cole "	Silas Stickney "

Total, 50 shares.

* Mr. William Hurd, who died March 21, 1872, at the age of ninety-one, was the last survivor of these subscribers.

Dec. 28, 1815, at a meeting of the subscribers for the purchase of the late Baptist Meeting-House held at Massachusetts Hall, Charlestown, Dr. Josiah Bartlett, Moderator,

Voted, That the Report of the Committee for the collection of subscribers to purchase the late Baptist Meeting-House be accepted.

Voted, That a committee of five be chosen, whose duty shall be to direct the collection of fifty dollars on each share, and pay the amount to Joseph Hurd, Esq., and receive the deed of the estate; to apply to the Legislature for an Act of incorporation as the Second Congregational Society in Charlestown; to conduct the affairs of the Association; direct the Treasurer and Secretary in the discharge of their respective duties, and call meetings of the Associates whenever they think proper; and that the Committee for the purposes above mentioned consist of the following gentlemen: Benjamin Swift, Jacob Forster, Joseph Phipps, Jr., Seth Knowles, Nathaniel Austin, Jr.

Mr. Ebenezer Baker was chosen Secretary, and Mr. Elisha Wheeler was chosen Treasurer.

March 7, 1816, at a meeting of the subscribers for the purchase of the late Baptist Meeting-House holden at Massachusetts Hall, Mr. Seth Knowles, Moderator, the Committee chosen the 28th December last, made the following Report:—

“The Committee, appointed by the proprietors of the late Baptist Meeting-House at their meeting on the 28th December last, beg leave to report that, in pursuance with their instructions, they have procured from the Legislature an Act incorporating said proprietors under the name of the Second Congregational Society in Charlestown; they have also instructed the Treasurer, who has collected the amount subscribed for the purchase of the Meeting-House. The Committee have not yet obtained the deed, but are to have it completed immediately in the following manner; viz., a quit-claim deed to be given to the corporation by Elias Phinney, Esq., administrator on James Harrison's estate, and an obligation from Joseph Hurd, Esq., to defend all the pews in said Meeting-House (except four) against all claims from the original pew holders.

“Per order of the Committee,

“SETH KNOWLES, *Secretary*.”

Voted, That the Report of the Committee be accepted.

ACT OF INCORPORATION.

Commonwealth of Massachusetts.

In the year of our Lord, one thousand eight hundred and sixteen, an Act to incorporate the Second Congregational Society in Charlestown.

Sect. 1. Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, That Nathaniel Austin, Jr., Benjamin Swift, Seth Knowles, Jacob Forster, and Joseph Phipps, Jr., together with such others as shall hereafter associate with them, with their families, polls, and estates, be, and they are, hereby incor-

porated into a religious Society by the name of The Second Congregational Society in Charlestown, with all the powers, privileges, and immunities to which parishes are by law entitled in this Commonwealth.

Sect. 2. Be it further enacted, That the said Society be, and is, hereby authorized and empowered to receive a deed of the Meeting-House they have purchased, and to sell or lease the pews in said Meeting-House, and to give deeds to convey the same.

Sect. 3. Be it further enacted, That any other person, who shall unite in religious worship with the said Second Congregational Society by giving in his or her name to the town clerk of said Charlestown with a certificate signed by the minister or clerk of said Society, that he or she has actually become a member of, and united in worship with, said Society, shall from and after giving in such certificate, with his or her family, polls, and estates be considered as members of said Society.

Sect. 4. Be it further enacted, That the pew-holders in said religious Society are hereby authorized to assess on the pews of said Meeting-House such taxes as they from time to time shall find necessary for the maintenance of public worship and other parochial charges, according to the relative value of said pews; and the pews in said House shall be held liable to be taken and sold for the payment of all assessments duly made as aforesaid, and for the charge of all expenses incurred by such sale, in such manner, and on such contingencies and conditions as may be agreed upon by said Society, and which shall be summarily expressed and contained in the deeds of the pews; and the assessments made as aforesaid shall be considered as a lien upon the pews in said Meeting-House, and a bill of each proprietor's assessment, and of the time or times of payment shall be left in his pew, of which fact, the oath of the Treasurer, or of the person by him employed for that purpose, shall be sufficient evidence.

Sect. 5. Be it further enacted, That when any member of said Second Congregational Society shall see cause to leave the same and unite in religious worship with any other religious Society, and shall give in his or her name to the clerk of said Second Congregational Society accompanied with a certificate from the minister or clerk of such Society as he or she may have joined, shall be considered as no longer a member; provided however that in all cases of secession from said Society every such person shall be holden to pay his or her proportion or assessment made on the pews in said Society prior to leaving the same.

Sect. 6. Be it further enacted, That all deeds and conveyances of, and all executions extended on the pews in said Meeting-House shall be recorded by the clerk of the said parish in a book to be provided for that purpose, and, being so recorded, shall be considered valid in law.

Sect. 7. Be it further enacted, That the persons named in the first section of this Act or either of them may cause the first meeting of said Society to be called for any purpose specified by them, to be posted up in some public place in said Charlestown giving notice of the time and place of said meeting, at which meeting said Society may agree on the mode of notifying future meetings.

Approved by the Governor, Feb. 9, 1816.

[1815, chap. 74.]

Notice is hereby given that the first meeting of the Second Congregational Society in Charlestown will be holden at Massachusetts Hall, on Wednesday evening, the third day of April next, at seven o'clock, for the purpose of choosing parish officers, and agreeing upon the manner of calling future meetings and transacting such other business as may come before them agreeably to the Act of incorporation.

BENJAMIN SWIFT,
NATHANIEL AUSTIN,
JACOB FORSTER,
JOSEPH PHIPPS, JR.

CHARLESTOWN, March 27, 1816.

Agreeable to the above notice, a meeting of the Society was held at Massachusetts Hall, on Wednesday evening, April 3.

Mr. Jacob Forster, Moderator; Samuel Etheridge, Jr., was chosen Clerk; Elisha Wheeler was chosen Treasurer; Dr. Josiah Bartlett, Seth Knowles, Esq., Ebenezer Breed, Jr., Esq., Mr. Jacob Forster, and Capt. Benjamin Swift, were chosen Parish Committee.

Voted, That all future meetings of the Society shall be called under the direction of the Parish Committee.

Voted, That the Parish Committee be requested to report at the next meeting of the Society, on the most eligible method of disposing of the pews in the Meeting-House of the Society; also, on the expediency of establishing a Singing Society.

The first Meeting-House* occupied by the Society stands on High Street, directly opposite the head of Salem Street. Here the Society first met for public worship on Sunday, May 19, 1816, when the services were conducted by President Kirkland, whose agency and interest in organizing our Society and entering it upon its appropriate work were earnest and conspicuous.†

November 9, 1816. At a Parish meeting, the Parish Committee reported:—

Second: That they have procured from the Rev. Mr. Channing a copy of the profession required from those who become members of his church, which we beg leave to submit to the consideration of this Society.

This paper has disappeared from the files; but the Rev. John F. W. Ware, the present pastor of that church, has kindly furnished us the following copy:—

COVENANT OF DR. CHANNING'S CHURCH.

"In the presence of God and this Church, you confess your belief in the only living and true God, and your desire to live according to His will.

* Subsequent to the erection of our present Meeting-House, the building was occupied as a Methodist Church, and, after various re-adaptations, now serves the purposes of an armory. Here, in 1870, was held the Harvard Fair, mentioned on page 78.

† From this point to the end of page 80 we shall present *selections* from the records of the church and of the parish, designed to illustrate events in the history of the Society other than the settlement and resignation of its pastors, of which full accounts will be found in subsequent pages under appropriate headings.

"You believe that the Scriptures of the Old and New Testament contain the record of God's revelations to mankind, and afford the only perfect rule of faith and practice. You believe in Jesus Christ the Son of God, as he is revealed in the Scriptures, — that he came into the world to be our Teacher, Redeemer, and Lord, that he died for our sins and rose again, and that he is now exalted at God's right hand to be our Mediator and Judge.

"Acknowledging with sorrow that you have sinned and relying on the assistance of God's spirit, do you now resolve to obey the principles and to follow the example of Jesus Christ, hoping through him the forgiveness of sins and life everlasting?" *

Jan. 16, 1817. *Voted*, That the Standing Committee (for the permanent establishment of the Society) shall, as soon as may be, obtain the signatures of all persons who will consider themselves so connected with the Society, as to contribute for its support in such manner as the Society shall legally provide; and that when fifty subscribers are obtained, they shall call a meeting to organize a church † and society, agreeably to the rules and usages of other churches and congregations. Passed unanimously.

ORIGINAL MEMBERS OF THE SOCIETY.

CHARLESTOWN, Jan. 17, 1817. We the subscribers do hereby engage so far to connect ourselves with the Second Congregational Society in Charlestown, as to contribute to its support in such manner as may be provided at the legal meetings of the Society; and we agree to continue such support until we withdraw our connection as pointed out in the Act of incorporation.

Josiah Bartlett.
Ebenezer Breed, Jr.
Seth Knowles.
Benjamin Swift.
Ebenezer Baker.
George Bartlett.
Thomas Beckford.
William Hurd.
Samuel Etheridge, Jr.
Stephen Gorham, Jr.
Joseph Wilson.
Jotham Johnson.
Benjamin Adams.
Nathan Tufts.
George F. Bartlett.
Nathan Bridge.
John Tufts.
Joseph Phipps, Jr.
Ambrose Cole.
Joseph Tufts.
William Babbidge.
Joshua Hooper, Jr.

John Hurd.
Nathan Adams.
Richard Devens.
Samuel H. Bradstreet.
Thomas Osgood.
Elias Kidder.
Charles Stearns, Jr.
Elisha Wheeler.
Sullivan Ball.
Reuben Hunt.
David Devens.
Robert Lovering.
Joseph Tufts, Jr.
Joseph Thompson.
William J. Walker.
John J. Loring.
Solomon Phipps, Jr.
John Perry.
William Calder.
Joshua B. Phipps.
William S. Phipps.
Joel Hager.

Melzar Torrey.
Caleb Thayer.
Samuel Raymond.
William S. Brooks.
Leonard Tufts.
Elijah Vose, Jr.
William Wood.
John Breed.
J. Call Bartlett.
Henry Adams.
Richard Adams.
Jotham Barry.
Amos Samson.
Elisha T. Holmes.
William H. Bacon.
James Seaton.
Nehemiah Wyman, Jr.
Alexander Bowers.
John H. Greene.
Timothy Walker.
Thomas C. Hayward.

April 1, 1817. At a meeting of the church members it was *Voted*, That persons be admitted to the ordinance of baptism for themselves and their children, upon signifying their desire to the pastor, and standing pronounced one week.

* Compare this with the profession adopted by this Church, *post*, p. 86.

† *Vide post*, p. 85.

BIBLE, CLOCK, AND SACRAMENTAL VESSELS PRESENTED.

April 4, 1817. — Annual Parish Meeting. The Parish Committee, whose term of appointment now terminates, feel it incumbent to report to you such of their proceedings as have not been the subject of any former communications. . . .

2d. Your Committee would inform you that, on the 18th of May last, they received a note from Joseph Hurd, Esq., accompanied with a handsome edition of the Holy Bible,* for the use of the Society; which note with the answer is herewith annexed.

3d. That, on the 24th of March, your Committee received a note from Timothy Walker, Esq., proposing the donation of a clock, which was accepted by them in behalf of the Society; his note with their answer is herewith annexed. [The clock is fixed to the centre of the organ gallery.]

4th. The committee of arrangements for the ordination [of the Rev. Thomas Prentiss], finding it necessary to furnish a suitable service for the communion table, appointed Timothy Walker, Esq., and Mr. Thomas Os-good, to procure the same at the expense of the Society. They have since reported that Joseph Hurd, Esq., has presented the Church and Society an elegant service of plate for that purpose.

5th. That the Hon. Josiah Bartlett has presented to the Church and Society a Christening basin, which the Committee in your behalf have accepted with great pleasure.

CHARLESTOWN, April 4, 1817.

The communion service, presented by Joseph Hurd, Esq., consists of one large flagon, six goblets, four dishes, one spoon, and table-cloth.

To the Church of Christ under the Pastoral charge of the Rev. Thomas Prentiss :

REVEREND AND BELOVED, — It is a source of much happiness to recognize you as a Church of Christ, planted I humbly trust by the hand of the great husbandman. You having it in expectation soon to receive the important pledge of your discipleship by the celebration of the sacred ordinance of the Lord's Supper, I beg leave to present you with a communion service as a token of my regard and Christian affection. May you experience, in this your infant state, the nurturing care and divine protection of the great Head of the Church; may you long live and enjoy that communion which is the distinguished privilege of the disciples of the blessed Jesus; may many and frequent additions be made to your numbers of worthy members who shall be ornaments of the Church of Christ. And may the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of his sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will,

* *Vide post*, p. 71.

working in you that which is well pleasing in his sight, through Jesus Christ.

With much affection, I am your brother in the Church,

JOSEPH HURD.

CHARLESTOWN, March 26, 1817.

CHARLESTOWN, April 7, 1817.

RESPECTED AND DEAR SIR, — "The Second Congregational Church of Christ in Charlestown," having received a service of plate presented by you "as a token of your affectionate regard," are desirous to express their sense of gratitude for this act of your bounty.

At a meeting of the brethren, a letter accompanying the service was read, — whereupon, *Voted*, "That the thanks of this Church be tendered to Joseph Hurd, Esq., for the communion service presented by him; that the letter by which it was accompanied be put upon record; and that the pastor be requested to return a suitable answer to the same, to be also recorded." Having laid before you this vote of the Church, will you allow us, Sir, to say that we receive the rich present you have been pleased to make, with gratitude for its intrinsic value, for the renewed indication it gives of friendly feeling,* and for the proof it affords of attachment to the institutions of our holy religion.

We are not, we trust, unmindful of the kind wish you express that our Church, now in its infancy, may experience the protection and blessing of God, — that its numbers may increase, and that its members may live in the exercise of all those graces which should adorn the followers of a heavenly master. It is our prayer to Almighty God, that, with gratitude to our benefactors, we may unite harmony among ourselves, charity to those around us, and a firm attachment to the doctrines and willing subjection to the laws of the great Head of the Church.

May you, Sir, long enjoy the satisfactions derived from the respect of society, the affection of family and friends, and a deep sense of religion. And when, at some distant period, you shall be called from life, may you be supported by the faith and the hope of the gospel of Christ, and accepted to the assembly of the spirits of the just made perfect in heaven.

By order and in behalf of the Church.

THOMAS PRENTISS, *Pastor*.

JOSEPH HURD, ESQ.

Oct. 21, 1817. *Voted*, That Brother Joseph Hurd be Moderator of the Church during their destitute and bereaved state, who is appointed as the organ to receive any communications from any of the congregation desirous of becoming a member of the Church, or who wish to receive baptism for themselves or children, and duly communicate the same; and that the Reverend Clergyman who shall officiate the next communion, be requested to notify the Society immediately after the administration of the ordinance. *Voted*, That Brother Joseph Hurd be requested to take the Church Book of records, and continue the records from the decease of our beloved pastor.

* In May 1816, when the Society first united in public worship, a Bible in two folio volumes, and a Hymn-book, were presented by Joseph Hurd, Esq., for the use of the pulpit.

Nov. 21, 1817. The Parish Committee *Voted*, That a singing-school for the use of the Society be immediately opened, to continue one quarter; and that Capt. B. Swift and Mr. T. Osgood be a committee to employ a suitable person to teach the same; and that they also procure a bass viol if it is thought expedient.

Feb. 11, 1818. The Society concurred with the Church in its invitation to Mr. James Walker to become their pastor. It was also *Voted*, Joseph Hurd, Josiah Bartlett, Timothy Walker, E. Breed, and Seth Knowles, Esqrs., be a committee to designate a suitable spot for the location of the [new] Meeting-House, and the best mode of accommodating the Society, and that they report at the adjournment.

In his farewell sermon, Dr. Walker tells us that "the location of the old church being early objected to, as not sufficiently accessible to the bulk of the population, it was this circumstance, and not a want of room, or dissatisfaction with the house itself," which led to the selection of the present site.

PRESENT MEETING-HOUSE BUILT.

We the subscribers, being pew holders in the Meeting-House of the Second Congregational Society, do hereby consent to the location of a new Meeting-House on the land commonly called the Tavern lot, and formerly the estate of David Wood, Esq.

April 1, 1818.

Joseph Wilson.	Timothy Walker.	Josiah Bartlett.
George Bartlett.	John Tufts.	Thomas C. Hayward.
Elias Kidder. (2.)	Seth Knowles.	William S. Phipps.
Elisha Wheeler. (2.)	Joseph Tufts.	Ambrose Cole.
Jno. Breed by Eben. Breed.	Nathan Tufts.	Jotham Johnson.
Benjamin Swift. (2.)	William Hurd.	John Hurd.
Richard Devens.	David Devens.	Benjamin Adams.
Sullivan Ball.	Melzar Torry.	Joseph Phipps.
Ebenezer Breed. (2.)	William J. Walker.	

April 1, 1818. The Committee to whom was referred the subject of new locating the Meeting-House made the following report: —

The Committee, appointed to consider the propriety of altering the location of the Meeting-House, having reported sundry circumstances relating to that subject, which Report was not accepted, an addition of two has been made to the former Committee, with instructions to report at this time. The whole Committee, after repeated meetings and the most careful examination of the subject in various points of view, have at length obtained a suitable number of subscribers to engage in the undertaking; and they unanimously report the following plan: —

1st. That the land, formerly the estate of David Wood, Esq. and now called the Tavern lot, with the buildings * and appurtenances be purchased for \$7,000, which is the lowest sum it can be obtained for.

2d. That a handsome meeting-house of about eighty by sixty-six feet, like the ground plan exhibited, be erected as soon as may be, on the said land; and that a Committee to procure a suitable plan be appointed, with full power and authority to complete the undertaking; and also to dispose of, or appropriate, the present meeting-house and land, and also the build-

* In which "Massachusetts Hall," before mentioned, was located. *Vide ante*, pp. 61, 63.

ings and materials on the land to be purchased, in such manner as they may think most for the interest of the Society.

All which is submitted by your Committee.

	JOSEPH HURD.	SETH KNOWLES.
	JOSIAH BARTLETT.	JOSEPH TUFTS.
	TIMOTHY WALKER.	JOTHAM JOHNSON.
March 28, 1818.	EBENEZER BREED.	

Voted, unanimously, that the above report be accepted, and that Joseph Hurd, Josiah Bartlett, Nathan Tufts, Timothy Walker, Esqrs., and Mr. E. Wheeler be a committee to carry the above report into operation.

The church was erected immediately at a cost of \$28,041.65.

NAME OF THE SOCIETY CHANGED.

Jan. 28, 1819. *Voted*, That the Representatives of this Town be instructed to apply to the Legislature of this Commonwealth, that their name may be changed from "The Second Congregational Society," to that of the "New Church."

Commonwealth of Massachusetts.

In the year of our Lord, one thousand eight hundred and nineteen. An Act for changing the name of the Second Congregational Society in Charlestown.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, That from and after the passing of this Act, the name of the Second Congregational Society in Charlestown shall be changed, and the said Society shall be known and called by the name of the New Church in Charlestown; any thing in the Act incorporating said Society, to the contrary notwithstanding.

Approved by the Governor, Feb. 11, 1819.

[1818, chap. 62.]

Jan. 29, 1819. The Parish Committee *Voted*, That Mr. Breed be a committee to wait on the Rev. Mr. Walker, and request him to arrange the religious performances on the dedication of the new house, on Wednesday next, February 10; and that Capt. Holmes be requested to provide for such friends as Mr. Walker may invite to his lodgings on that day.

Feb. 4, 1819 (Thursday). The pews in the new Meeting-House were sold.

March 3, 1820. The Hon. Josiah Bartlett, one of the founders of the parish, died at the age of sixty.* He received from Harvard College the degree of M.D., in 1809, and was an honored member of the medical profession.

Nov. 2, 1821. It having been found generally agreeable both to the church and congregation to hold the Preparatory Lectures in the evening, the first Lecture was held this evening. [Formerly held on Friday afternoon.]

* On the third day of March, 1820, he was struck with an apoplexy, which, in two days after, terminated his existence. — *Thacher's Medical Biog.*

CHANDELIER PRESENTED.

MR. JOHN SKINNER :

CHARLESTOWN, Nov. 28, 1821.

Sir, — I have the honor, by direction of the Committee of the New Church Society, to communicate to you, in behalf of themselves and the Society, their most grateful acknowledgments for the noble and generous present you have made to the Society of a chandelier, in your friendly letter of the 14th inst. ; the Society will avail itself of the first opportunity to express a due sense of the obligation they are under for this unexpected present. I am, with great respect,

Your humble servant,

GEORGE BARTLETT.

Chairman of the Parish Committee.

The gift of Mr. Skinner was a magnificent crystal chandelier, the counterpart of one which long adorned the Old South Meeting-house in Boston. It was at once suspended from the ceiling of our church, where it hung until about the time the Society authorized the introduction of gas.* Mr. Skinner having meanwhile removed with his family to Lexington, and the First Church in that town, where Mr. Skinner worshipped, being then much in need of such a convenience, the chandelier was "indefinitely loaned" to the Lexington parish. There for more than twenty years it did faithful service, until its removal was desired to make room for other fixtures designed for the burning of gas.

At a meeting of the Parish Committee, April 30, 1876, a letter from the Lexington Church, asking what disposition should be made of the chandelier, was received and referred to Messrs. H. H. Edes and C. S. Cartée, to determine the proper course to be pursued in relation thereto. Measures were immediately taken to have the chandelier returned to Charlestown ; and at a meeting of the Parish Committee, Aug. 30, 1876, it was

Voted, That the Committee on music [Messrs. Edes and Cutter] be authorized to have the chandelier put in order, and again suspended in the church ; and to cause the organ to be put in repair, as soon as the necessary funds can be procured without having recourse to the treasury of the Society.

The necessary funds were subscribed in a few days, and in due time the chandelier was restored to its former position ; from which, let us hope, it may never again be removed. It was seen by the congregation for the first time, after its return, on the day of Mr. Dillingham's ordination.

SUNDAY-SCHOOL ORGANIZED.

March 2, 1828. A Sunday-school was organized under the superintendency of Messrs. Thomas Marshall, Charles Forster, and Samuel Bigelow ;

* The meter was set, and the gas turned on, Nov. 3, 1855.

and was composed of 111 girls and 91 boys, under the instruction of 26 teachers, — 16 ladies and 10 gentlemen.*

“ At first the school was held in the body of the church; but this being soon found to be inconvenient, and being also objected to by the proprietors of the pews, it was moved the following year to a building in Wood Street, which had been fitted up and rented as a vestry for the Society. Here it was straitened for room from the beginning, and this evil continuing to be felt more and more, finally led, in 1835, to the erection of the present chapel, at a cost of about \$4,200.” — *Dr. Walker's Farewell Sermon.*

May 27, 1833. At a Parish Meeting, — *Voted*, That it is necessary and expedient to have a new pulpit. [The present elegant, mahogany structure, being lower than the former, which was a copy in pine of the Mahogany one in the New South Meeting-House in Boston.]

Voted, That all the aisles in the church be carpeted [for the first time].

Voted, That the inside of the church be painted, and that the walls and ceiling be washed or stained.

Voted, That the organ be exchanged for a new organ, and a sum not exceeding \$700 be paid for the exchange.

June 14, 1835. The Society voted to build a vestry for lectures and the accommodation of the Sunday-school; which was named Boylston Chapel in honor of Mr. Richard Boylston, who, March 10, 1824, had presented to the Society a lot of land on Breed's Hill, the proceeds of the sale of which were used in partially defraying the cost of the building.

July 12, 1835. The Church *Resolved*, That Mr. Peabody's Springfield Collection of Hymns, with the addition mentioned in the Report [made by Dr. Walker], be adopted by this Society in place of the hymn-book now in use.

The above hymn-books were first used in the public services of this Society, on Sunday, Sept. 6, 1835.

The Belknap Collection of Psalms and Hymns was first used by the Society, and as here stated was displaced by the Springfield Collection, which in turn gave place, in 1845, to the compilation now in use, made by the Rev. Dr. Ellis.

NAME OF THE SOCIETY CHANGED.

Agreeably to a vote of the parish, passed Jan. 29, 1837, the Parish Committee petitioned the Legislature, and the following Act was passed, viz., —

Commonwealth of Massachusetts.

In the year of our Lord, one thousand eight hundred and thirty-seven. An Act for changing the name of the New Church Society in Charlestown.

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows: —

From and after the passing of this Act, the name of the “New Church Society in Charlestown” shall be changed, and the said Society shall be known and called by the name of the Harvard Church in Charlestown;

* The proposition to organize a Sunday-School was first formally considered Sept. 25, 1822, and referred to a committee of which Dr. Walker was chairman. April 9, 1823, the committee reported as their conclusion, that the time had not arrived for the Society to act in the matter.

any thing in the Act incorporating said Society to the contrary notwithstanding.

Approved by the Governor, March 16, 1837.

[1837, chap. 77.]

June 1, 1837. The Parish Committee *Voted*, That Mr. Holden and J. Forster, Jr., be a committee to attend to the erection of two hot-air furnaces in the cellar of the church.

Dec. 14, 1837. At a Parish Meeting a letter was read from the Executor of the will of the late Hon. Timothy Walker, stating that he had left to this Society the sum of \$500, for the purpose of procuring a new bell, to be placed in the belfry of the church. Whereupon it was

Voted, That the bequest of the late Timothy Walker be accepted, and applied to the purpose stated in the bequest.

Voted, That the Parish Committee be authorized to sell the bell now owned by the Society, and that they be authorized to purchase a new bell, weighing not less than three thousand pounds, and cause the same to be placed in the tower of the church: provided there shall not be taken from the parish treasury to pay for the same a greater sum than the amount of the bequest, and the amount received for the old bell (the balance to be procured by subscription); and that there be cast upon the bell the following words: "The gift of the Hon. Timothy Walker."

The bell now in the belfry was procured under the foregoing vote.

BIBLE PRESENTED.

April 24, 1843. The Parish *Voted*, That the pastor be requested in the name of the members of this Society to tender their acknowledgments to their brother member, William Hurd, Esq., for the very acceptable and elegant donation received through his hands from his late father, to whose liberality the Society are under many obligations for former munificent testimonials of regard, and whose memory they cherish with feelings of respectful and affectionate remembrance.

The gift was "the best copy of the Scriptures that could be obtained" in England, in two volumes, elegantly bound and properly inscribed,—the same now in use in our pulpit. It replaced a more ordinary copy * presented by Mr. Hurd, in 1816, when it was impossible to procure such an one as he desired.

On Friday, May 5, 1843, the Pastor commenced holding a Preparatory Lecture, to be continued on every Friday evening preceding the Communion of the Lord's Supper on the first Sabbath of each month. This lecture has been omitted in this church, or rather its purpose has been overlooked by changing the time for the monthly lecture (which is still continued) to the evening of the first Sabbath of the month. This entry, being made some time after the resumption of the ancient Preparatory Lecture, allows the mention of its full attendance, and of its apparently edifying results.

The lecture is held in Boylston Chapel, where also is a weekly lecture on Wednesday evenings, during the Fall, the Winter, and a part of the Spring.

* This copy is still preserved in the family of Mr. Hurd, to whom it was returned in 1843, when the new volumes were received. The imprint is, "Philadelphia: Printed for John Thompson and Abraham Small. MDCCXCVIII." *Vide ante*, p. 65.

July 1, 1844. The Parish Committee met this evening at the Church for the purpose of trying the new lamps; they were found to give sufficient light without the aid of the chandelier: it was thereupon

Voted, To dispense with lighting the chandelier for the present. [The chandelier was never again lighted except upon special occasions.]

April 28, 1845. The Parish *Voted*, That the Parish Committee be authorized to construct an iron fence around the front of the Church.

NEW ORGAN PRESENTED.

Sept. 30, 1852. At a meeting of the Parish Committee with the Committee of Subscribers to the new organ,* *Voted*, That the thanks of this united Committee be presented to Miss Catherine A. Skinner for her valuable exertions, singly and alone, in obtaining the subscription of and collecting an amount of money sufficient to defray the whole expense of placing in our Temple of Worship a beautiful new organ,—among the finest specimens of musical art, as well as one of the noblest instruments of adoration, gratitude, and praise to our Father in Heaven.

Names of the Subscribers to the Organ.

Henry A. Pierce.	Joseph Young.	Fitch Cutter.
H. P. Fairbanks.	Nathan Webb.	G. W. Cutter.
Jacob Forster.	Matthew Rice.	A. Stowell, Jr.
John Hurd.	J. F. Hovey.	James Bird
Henry Forster.	Edmund F. Cutter.	[William H. ?] Fogg.
J. Stearns Hurd.	F. B. Austin.	John Sanborn.
James Dana.	H. K. Frothingham.	William Gerry.
I. H. Spring.	Edward Harding.	Lemuel Mills.
Lucy J. Walker.	Judson Murdock.	E. Bradley.
George A. Parker.	John Fosdick.	I. W. Blanchard.
G. Washington Warren.	Thomas B. Preston.	Charles B. Rogers.
Richard Baker, Jr.	Samuel Abbot.	Charles Wilson.
Reuben Hunt.	Chester Guild.	P. S. Briggs.
David Devens.	Mrs. Baldwin.	William W. Cotting.
L. Tilton.	Edward Riddle.	Paul Willard.
George S. Adams.	Lemuel Stetson.	J. G. Foster.
J. V. Fletcher.	S. Jaques.	Edward Draper.
George Johnson.	Thomas W. Hooper.	Mrs. Goodrige.
Samuel Raymond.	Miss C. Carleton.	Melvin Simonds.
N. F. Frothingham.	Eben Barker.	J. W. Mulliken.
Samuel Atherton.	J. Sweetser.	Thomas O. Nichols.
R. S. Wade.	B. Phipps.	B. Allen.
Lemuel Pitts.	S. S. Blanchard.	J. Carter Cutter.
C. C. Sampson.	Mrs. William Austin.	Mrs. J. Gage.
I. Hobbs.	Mrs. Spring.	E. Hadley.
Isaac Osgood.	C. Sowle Cartée.	E. Harding, Jr.
Augustus Whiting.	William Cotting.	Mr. Stevens.
Foster Pierce.	William Raymond.	Mr. J. Agga.
Thomas Y. West.	Andrew Sawtell.	William T. Chandler.
A. R. Thompson.	James M. Francis.	H. Caldwell.
Henry Lyon.	Mrs. S. R. Johnson.	G. S. Pendergast.
H. G. Hutchins.	Capt. R. B. Edes.	I. Mead.
Isaac Sweetser.	Thomas Sumner.	R. Edes.
J. P. Welch.	Edward Pratt.	W. Lawrence.
J. W. Bemis.	J. K. Fuller.	O. F. Raymond.
Captain E. E. Bradshaw.	J. T. Swan.	S. Tapley.
S. J. Thomas.	Mrs. Jotham Johnson.	Miss Twycross.
Edwin F. Adams.	William Johnson.	Mrs. John Johnson.
George H. Morse.	A. Andrews.	Eben Sampson.
J. B. Gould.	Capt. A. H. White.	Mr. [Francis?] Turner.
Thomas Marshall.	George P. Sanger.	Mrs. L. Blanchard.
T. M. Cutter.	Mrs. Eben. Breed.	B. E. Gline.
S. S. Reynolds.	J. S. Baile/.	C. B. Fessenden.
F. E. Skinner.	E. Dana.	A. B. Peters.

* This organ is the one now in use. Its cost was \$3,000.

April 27, 1854, at the Annual Parish Meeting, it was

Voted, That the following resolves offered by Dr. A. R. Thompson be put on record, and a copy of the same be transmitted to the family of the late Henry P. Fairbanks.

Whereas, Since our last Annual Meeting, the Supreme Disposer of events has removed by death our worthy brother, Hon. Henry P. Fairbanks, who at the time of his death, and for many years past, has filled most faithfully and acceptably the highest office in the Harvard Church Society; therefore,

Resolved, That while we bow with submissive reverence to the will of Heaven, we feel most sensibly the loss of one so eminently useful, and so universally esteemed, and sympathize most deeply with the afflicted family who by this mournful event have been bereaved of a beloved and honored head, and with a sorrowing community who have been deprived of a most estimable and efficient citizen.

June 28, 1855, at a Parish Meeting, it was

Voted, That the proposal of Messrs. J. B. and C. Wilson to build and paint a new spire for the Church at a cost of one thousand two hundred and seventy-five dollars be accepted.

April 24, 1856. At the Annual Parish Meeting, the announcement was made of a bequest by the late David Devens of one thousand dollars to the deacons of the church, who were directed to pay over "the net income thereof in the purchase of books and clothing for the children who may attend the Sabbath-school of that Church and Society; or in defraying the expenses of such school, and in such other manner as they may think most for the comfort and benefit of such children."

The bequest was gratefully accepted.

NEW SERVICE OF COMMUNION PLATE.

The set of Communion plate, flagon, cups, and plates presented to this Church at its formation by its late honored and generous brother, Joseph Hurd, had been in constant use. By this long service, its silver plating had been worn away, and it had been for some time thought advisable either to have it repaired, or replaced by a substitute. The subject had been under discussion privately among the members of the Church and had been referred to by the Pastor at the preparatory lecture.

After various propositions had been entertained, it was

Resolved, That a Communion Service of silver, of the value of six hundred dollars, be purchased for the use of the "Harvard Church," and that the same be paid for out of the funds of the Church.

Oct. 31, 1856. After the Preparatory Lecture, it was

Voted, That the Pastor and Brother Samuel M. Felton (now residing in Philadelphia) be a Committee to carry the above resolution of the Church into effect.

The Pastor went to Philadelphia the next month, and engaging the co-operation of his colleague, procured the making of a Communion Service of silver, plain in form, and solid; as follows:—

One large flagon, hinged cover, surmounted with a cross. Five cups with movable covers with cross. Four plates. New table linen, &c.

The cost of the service was about eight hundred dollars.

The service was brought to the view of the members of the Church at the close of the preparatory lecture, Friday, Jan. 2, 1857, and was first used in the Church the following Sunday.

COMMUNION TABLE AND CHAIRS PRESENTED.

Jan. 1, 1857. The gift of a richly wrought solid and costly communion table and chair with damask trimmings, both of black walnut, designed to replace some worn articles in use in the meeting-house, was received from Mrs. Louisa Forster.

Mr. Reuben Hunt, one of the oldest surviving members of the original Society, presented anonymously, two large and elegant chairs, carved and in damask, to stand at either side of the pulpit sofa. He allowed no recognition to be made.

April 23, 1857. The Parish *Voted*, That the Parish Committee be authorized to accept a conveyance to this Society of the "Harvard Chapel," provided they shall deem it expedient; and provided the same can be done without liability to cost or expense of any kind to this Society. [A brief account of the Free Ministry in Charlestown, established during Dr. Ellis's pastorate, will be found on a subsequent page.]

On Friday, Feb. 4, 1859, at the Preparatory Lecture, the Church voted to give their former communion plate for the use of a new church just instituted in Malden; and instructed the pastor to write a letter accompanying the gift. This duty he performed, addressing Rev. J. K. Waite, officiating as pastor. [This plate was subsequently returned and is now in possession of the Church.]

MEETING-HOUSE REMODELLED.

July 7, 1859. The Society authorized extensive alterations and repairs in the church edifice, by which the pews were taken out and the present arrangement of seats determined upon, which made it necessary to dispense with the broad aisle. An addition six feet in depth was built in the rear of the church to afford space for a recess behind the pulpit, a minister's room, and two entrances at the back of the church. The total cost of the work was \$7,723.17. The Building Committee consisted of Messrs. E. E. Bradshaw, G. Washington Warren, George Johnson, Matthew Rice, and Judson Murdock.

July 21, 1859. The Building Committee reported that they had contracted with J. B. and C. Wilson to do the work committed to their charge.

August 11, 1859. The chairman of the Parish Committee announced that he had received, from the Universalist Society and Methodist-Episcopal Society, the tender of the use of their meeting-houses on a part of each Sunday during the time our own edifice is undergoing repair. The invitations were gratefully accepted.

Oct. 23, 1859 (Sunday). The church was reopened for public worship.

Oct. 24, 1859. The new pews were sold by public auction this evening by Mr. Edward Riddle, whose services were rendered gratuitously.

July 8, 1860. The Society offered the use of the Meeting-House to the Winthrop Church one half of each Sunday during the time their own edifice is undergoing repairs.

On Tuesday evening, March 12, 1861, in observance of the completion of twenty-one years of my ministry, I received the members of the Harvard Benevolent Circle at my house at tea, and the members of the Society in general in the evening. A very large attendance. GEORGE E. ELLIS.

Oct. 13, 1863. The Society tendered the use of the Meeting-House to the Universalist Society on Sunday afternoons, until their own is ready for occupancy.

Dec. 4, 1863. Mrs. Elizabeth (Sparhawk) Cole died, leaving by her will to Harvard Church five hundred dollars: invested by the deacons.

March 12, 1865. *Voted*, That it is expedient that the Harvard Church Society be represented at the National Unitarian Convention to be held in New York, April 5, 1865. The Rev. Dr. Ellis, the Hon. H. G. Hutchins, and Mr. William Gerry were appointed delegates.*

On Monday evening, March 13, 1865, in recognition of the completion of the twenty-fifth year of my ministry, I received the members of the Church and Society socially at my house.

Discourse published.†

GEORGE E. ELLIS.

DEATH OF PRESIDENT LINCOLN.

April 15, 1865. The sad news of the assassination of President Lincoln was received in Charlestown on the morning of Saturday, April 15. A few of the ladies and gentlemen, connected with the Society, immediately assembled at the Harvard Church, and draped the same appropriately in mourning. Two very large American flags bordered with crape were suspended above the pulpit, and two in front of the organ. The pulpit was covered entirely with black; while the front of the galleries, the ceiling, and the pillars were festooned with white and black. On Sunday, April 16, Dr. Ellis preached an appropriate discourse; and in the evening there was a union meeting held in Harvard Church, to which all the ministers in Charlestown were invited. The meeting was addressed by the pastor, the Hon. Josiah Quincy, the Hon. Richard Frothingham, and many others. The attendance was so large that it was found necessary to throw open the Winthrop Church in order to accommodate those that were unable to obtain entrance to the Harvard Church. On the 19th, business of all kinds was suspended, and services were held in all the churches.

Oct. 8, 1865. Mrs. Jacob Forster, Mrs. George A. Whiting, and Mr. L. A. Huntington were chosen Managers, on behalf of this Church, of the Winchester Home.

Feb. 12, 1866. The Methodist-Episcopal Society, having lost their meeting-house by fire on Feb. 11, were offered the use of our edifice on every Sunday afternoon until they should rebuild.

* The Pastor, on reading from the pulpit the circular inviting a delegation to this Convention, expressed his own objection to take part in it; but left the Society to act independently in the case. A small meeting—sixteen in number—voted to send delegates. The Pastor did not attend the Convention.

† It was delivered in the Meeting-House on Sunday, March 12.

THE REUBEN HUNT BEQUEST.

Sept. 18, 1866. At a Parish Meeting, *Voted*, That the Society accepts the bequest made to it in the will of the late Reuben Hunt, and on the trust therein declared; which bequest and trust are made in the following words, namely:—

“I also give and bequeath unto the Harvard Church in said Charlestown the two notes of said church which I now hold, amounting to two thousand dollars and interest, and the debts thereby evidenced, to hold to said church for ever, but in trust; that said church shall annually expend the interest and income thereof for the benefit of the poor.”

And in the acceptance of this bequest the Society hereby records the expression of their grateful recognition and acknowledgment of this act of munificence on the part of their late much esteemed fellow-member, Mr. Hunt.

Sunday, March 10, 1867. Commemorative services on the completion of the half-century since the formation of the Society were held in the meeting-house.

The Rev. Dr. Walker, former pastor, shared the pulpit with me. He read Scripture, and offered prayer.

GEORGE E. ELLIS.

April 30, 1867. Boylston Chapel, having been damaged by fire, the Parish Committee were authorized to put it in repair at an expense not exceeding the amount received from the Insurance Companies [about \$850].

March 29, 1868. The Parish Committee granted “the request of the Rev. Dr. Ellis that there should be no services in the church on the approaching Fast-Day, on the ground that it has become more of a holiday than a holy day, and because of the exceedingly limited attendance.”

Sept. 29, 1868. *Voted*, That the Standing Committee be authorized to make public announcement that the church will be open and free every Sunday afternoon, for the coming season, to all persons who may wish to occupy the seats for attendance on public worship.

1869. The form of invitation to the Lord's Supper, before the benediction at the close of the forenoon service on communion Sundays, is as follows:

“Members of all other churches who may be present, and all who desire to remember the Lord Jesus Christ in the manner appointed by him, are invited to remain and unite with us in the ordinance of the Lord's Supper.”

Through my ministry, up to the year 1862, and including that year, I have delivered courses of weekly lectures in Boylston Chapel, on Wednesday evening, from Thanksgiving week in November, to the week of the annual Fast Day, in April.

Beginning with the year 1863, to the close of my ministry, I have taken the Spring season for such Lectures.

The monthly Preparatory Lectures have been continued. The last one in which I officiated as Pastor was on Friday, May 28, 1869.

GEORGE E. ELLIS.

After the close of Dr. Ellis's ministry, the afternoon service was only irregularly held, and finally dispensed with altogether by vote of the Society. A Vesper Service has taken its place.

TOWER CLOCK PRESENTED.

Feb. 1, 1870. In accordance with the wishes of many of our citizens, that a clock should be placed in the tower of the Harvard Church, Messrs. S. G. Phipps and Judson Murdock, as a Committee, took the matter in hand, in the month of November, 1869, and having obtained sufficient money by subscriptions and from the city, the present clock was set up on the 1st of February, 1870, without expense to the Society.

Beside the fact, emphasized on a preceding page, of the peaceful spirit which characterized the formation of our Society, should be recorded another, — hardly less conspicuous, — that, during the whole period of its existence down to the year 1870, the parish had never experienced the anguish of a church quarrel. In this year, however, the Society was convulsed by the unwarrantable action of certain members of the Parish Committee who, during the summer vacation, in direct defiance of the votes of the Society which are printed below, proceeded secretly to remove the organ from its present position in the organ gallery to the opposite end of the church in the rear of the pulpit, to the great injury of the instrument and of the church furnishings. These doings, on being accidentally discovered by certain gentlemen in the parish, were immediately arrested by means of an injunction sued out from the Supreme Judicial Court of the Commonwealth; and a special meeting of the Society was summoned, September 1, to take action in the premises. At that meeting, which was the largest in the history of the Society, seven votes were passed censuring in the severest manner the persons who had committed this breach of order, and depriving the Parish Committee of all charge and control over the meeting-house, the care of which was specially committed to the hands of Messrs. Thomas M. Devens, Solomon G. Phipps, and William H. Kent, who were instructed to restore the church to its normal condition at the earliest practicable moment. These instructions were speedily fulfilled.*

Nothing could be further from our purpose, in mentioning this solitary breach of the concord and harmony wherewith we had so long been blessed, than a desire to revive the memory of what must ever be regarded as the most unfortunate event in the life of the parish down to the present writing. It is mentioned solely in the interest of historical truth; for to have passed over this event in silence in such a compilation as this would have been a grave omission, as the affair attracted attention throughout New

* At a cost to the Society of \$763.40 over and above the sum of \$491.63, received on account of the proceeds of the "Harvard Fair." *Vide post*, p. 79.

England at the time of its occurrence, because of the legal bearings of the case upon the powers which it is competent for the prudential Committee of a Congregational Society to exercise. The defiance of the wishes, nay, the mandate, of the Parish in the perpetration of this deed, was well calculated to inflame the passions of its members; but the feeling which overshadowed all others was that of profound sorrow that the noble traditions of the old Harvard Church should have been so ruthlessly invaded.

With this explanation of our purpose, we continue our extracts from the Records:—

REMOVAL OF THE ORGAN.

April 25, 1870. At the Annual Parish Meeting, —

A communication * was presented in behalf of the ladies of the Society who superintended the recent "Harvard Fair," † proposing that the Society cause the organ to be renovated and placed in the recess in rear of the pulpit, and offering the sum of one thousand dollars towards accomplishing the object.

Voted, That the generous donation of the ladies of the Society be accepted; and that the Standing Committee be authorized to make the alteration and change of location of the organ as set forth in their communication, provided that the expense to the Society shall not exceed one thousand dollars above the sale of the new pews. And that the Standing Committee be authorized to erect new pews in the front part of the gallery, and to fix a valuation of them for the purpose of taxation; and that the money realized therefrom be appropriated towards the object. Ayes, 19; nays, 15.

May 10, 1870. At a special meeting of the Parish, —

Voted, That the vote passed at the Annual Meeting of the Society, held on the 25th April, 1870, whereby the Standing Committee were authorized to change the present location of the organ, and to make alterations in the same, be reconsidered.

On motion of Mr. H. H. Edes, it was

Voted, That a Special Committee of Ten be appointed, — consisting of the Standing Committee with five members to be nominated by the Moderator, — who shall carefully consider the whole subject of the organ and the music of the church, and report at a future meeting of the Society to be called in the usual manner.

Voted, That the following named members constitute the Special Committee on the organ and music: —

* This document having been read, laid upon the moderator's table, and been acted upon by the meeting, from which time it became the property of the Society, was subsequently *abstracted*, and carried from Boylston Chapel in which the meeting was convened before any record of it could be made by the clerk. The paper was traced and demanded by the clerk, verbally and in writing, but to no purpose. Hence arose the inability of the parish at a subsequent date, to prove its title to the proceeds of the Harvard Fair. *Vide post*, pp. 79, 80.

† Held in Armory Hall, Feb. 15 and 16, 1870, "for the benefit of the Society." *Vide ante*, p. 63, note.

William H. Kent, H. G. Hutchins, H. K. Frothingham, John B. Wilson, Charles R. Morse, William Murray, S. G. Phipps, Thomas M. Devens, John P. Barnard, G. Washington Warren.

May 21, 1870. The Special Committee of Ten, to whom was referred the subject of improving the organ and music in said church, held a meeting this evening at the residence of the Hon. G. Washington Warren.

After a deliberate consideration of the subject before the meeting, it was, on motion of the Hon. William H. Kent,

Voted, That it is inexpedient to remove the organ from its present position in the church.

Voted, That to make the organ effective and satisfactory, an expenditure, not exceeding five hundred dollars, is recommended to be made upon it, for revoicing and new pipes.

June 28, 1870. At a Parish Meeting, the Committee of Ten reported verbally, "recommending that a quartette choir be employed in place of the present congregational singing, that the organ be put in thorough repair, and that it is inexpedient to remove the organ from the gallery of the Church." The report was accepted.

Voted, That the Standing Committee be authorized to have the necessary repairs and improvements made in the organ *where it now stands*, provided the cost thereof be paid from the money raised at the late "Harvard Fair" for that purpose.

Aug. 9, 1870. The Standing Committee met this evening in Boylston Chapel at eight o'clock.

The Chairman made a Report of the Committee on Music, in relation to the organ, viz.: "That the majority of the Committee met the Hon. George Stevens, the builder of the organ, at the church,—Mr. Devens being unable to attend; and after carefully examining the organ, and Mr. Stevens strongly advising that it should be removed to the recess in rear of the pulpit, saying there was ample room, and the whole expense upon the organ and removing would not exceed five hundred and fifty dollars, the Committee authorized it to be done, and obtained the proposals in writing: That he had received from the ladies of the Fair ten hundred and twenty dollars, which he was ready to pay over to the Treasurer in trust, or would hold the money to pay the bills incurred, and the balance pay over to the Treasurer: * That an injunction from the Supreme Judicial Court had been issued, and operations had ceased."

Sept. 1, 1870. At a Special Meeting of the Proprietors,—

A printed statement, entitled "Report on the Organ," purporting to be a Report of the Standing Committee, and addressed "To the legal voters of Harvard Church in Charlestown," was offered by the Hon. G. Washington Warren, with two votes as a supplement thereto; but the votes were withdrawn by him before any action was taken.

On motion of the Hon. H. G. Hutchins, it was

Voted, That the printed document be not received as a legitimate report of the Committee.

* Of this sum, only \$491.63 has been accounted for to the Treasurer of the Society up to the present time.

Mr. Hutchins then offered the seven votes to which reference already has been made. We print but one, — the fourth, viz. :

4. That the Treasurer of the Society be directed to demand and obtain the money raised at the "Fair for the benefit of the Society," held last winter, and to take legal measures to recover the same, provided he is advised that the Society has a legal or equitable title to it.*

Jan. 7, 1872. The Society met and appointed Abram E. Cutter to serve as a delegate at the annual meeting of the Winchester Home Corporation, on Jan. 11, 1872.

Nov. 10, 1872 (Sunday). Our Church was closed, and no service was held in it on this day, because of the great conflagration in Boston.

April 28, 1874. The Parish, on motion of the Hon. James Dana,

Voted, That the Parish Committee invite Prof. William Everett to officiate and supply the pulpit of this Society until the annual summer vacation.

May 6, 1874. The chairman of the Parish Committee reported that arrangements were made for Prof. William Everett to supply our pulpit from the third Sunday in May to the first Sunday in July, inclusive.

June 30, 1874. On motion of the Hon. Francis Thompson, it was

Voted, unanimously, That the Standing Committee be authorized to negotiate with Professor Everett, to take charge of the pulpit for three or six months from the first of September, proximo.

April 27, 1875. At the Annual Parish Meeting, —

On motion of the Hon. James Dana, the following preamble and resolutions were passed unanimously : —

Whereas, Our friend, Mr. Henry K. Frothingham, the senior deacon of the Church and Chairman of the Parish Committee, is about to change his residence to a neighboring city to the great regret of us all ; it is hereby

Resolved, That having been a member of this Society so many years, his attachment to it is so great, his interest so constant and unfailing, we sadly contemplate the severance of the tie and removal of the pillar upon which we have been wont to lean.

Resolved, That in this separation the Society will miss a devoted friend, the Church an honored member and officer ; and that we tender to him our sincere respect and best wishes for his future health and happiness, with the hope that we shall often welcome his presence among us as a friend and brother.

June 21, 1875. The Parish, on motion of Dr. Henry Lyon,

Voted, unanimously (twenty-five pews being represented), That the Parish Committee be authorized to invite Mr. John Graham Brooks, of the Divinity School at Cambridge, to become the Pastor of this Church and Society.

August 7, 1875. Mr. J. G. Brooks declined to accept the invitation of the Society to become their pastor.

Oct. 5, 1875. *Voted*, That the Parish Committee be and they are hereby authorized and instructed to invite Prof. William Everett, of Cambridge, to become the Pastor of this Church and Society. Ayes, 24 ; nays, 2.

Nov. 2, 1875. A letter was received by the Parish Committee from Prof. William Everett, declining the invitation of the Society.

* *Vide ante*, p. 78, foot-note.

FIRST MEETING-HOUSE.

The first meeting-house of the Society, previously mentioned in these pages, was a large wooden structure, having a frontage of fifty feet on High Street, and a depth of seventy-five feet on Pearl Street, of which it makes the corner. It was built for the use of the Baptist Parish, soon after its organization, and was dedicated May 12, 1801, on which occasion the sermon was preached by the Rev. Dr. Stillman of Boston. But that Society, having experienced the truth of the proverb,

“A house divided against itself cannot stand,”

the property passed into the hands of Mr. James Harrison about the year 1810. That gentleman, before his death, which occurred on the 20th of January, 1812, was regarded as one of our wealthiest citizens, since he was known to be possessed of great landed estates in the town, and apparently was a prosperous merchant; but after his demise his estate was found to be so deeply involved and encumbered with debts, that it became necessary to invoke the aid of the Circuit Court of Common Pleas in its settlement, in addition to the proceedings in the Court of Probate for the County of Middlesex, in which Mr. Harrison's will was proven. Acting under a decree of the Circuit Court, the administrator on the estate sold the High Street property by public auction, on the 28th of October, 1815.* The estate was struck off to Mr. Joseph Hurd for \$1,850, “for the use and benefit of the Second Congregational Society,” which was then being gathered, although, as we have already stated, the first formal meeting of the Society was not held until the 28th of December following. The deed of the estate † was not executed until March 20, 1816, the delay affording opportunity to give title to an incorporated body instead of to individuals through Mr. Hurd, as contemplated in the original agreement of the Fifty Subscribers. The property was purchased subject to the claims upon four pews by individuals whose proprietary rights in the edifice of the Baptist

* Eighteen young men, of whom the late Elijah Vose, Jr., was one, had previously arranged to buy the property for the sum of \$1,800, in shares of one hundred dollars each, as a speculation, but yielded to the wishes of Mr. Hurd and others, who wanted the estate for the use of the Society they were about to organize.

† Recorded with Middlesex Deeds, *Liber* 220, folio 158.

Society had not been extinguished when the estate passed into Mr. Harrison's hands. The Hon. Arthur W. Austin informs us that David Devens, Nathaniel Austin, Sr., and Ebenezer Little Boyd were three of the claimants, and that they purchased their pews merely to aid the Society. These gentlemen were not in accord with the peculiar doctrines of the Baptist Communion, but attended regularly the preaching of their several ministers in preference to listening to the ministrations of the Rev. Dr. Morse, whose theology, even at that early date, was discredited by no small number of his parishioners. Though positive information is wanting as to the name of the claimant or claimants of the fourth pew, there are the strongest reasons for inferring that Francis Adams and Amariah R. Tufts* completed the list of persons whose claims constituted the encumbrance upon the property at the time of its purchase by Mr. Hurd.

After the papers had been passed, a committee of the new Society proceeded to refit and improve the meeting-house; the appearance of which we will endeavor briefly to describe.

The building was of sufficient height to admit of the erection of galleries upon three sides of the auditorium, which was remarkably well lighted by means of windows upon either side arranged in two tiers, in addition to which, in the centre of the north wall, was an arched pulpit-window flanked by four ordinary windows, so disposed as to conform with the lines of those upon the sides of the meeting-house.

* These two gentlemen are known to have owned pew No. 73 while the building was occupied by the Baptists, and to have continued to occupy it so long as the meeting-house was in the occupancy of our Society, during which time they appear on the records of the treasurer as *owners* of the pew. The accounts, however, do not show that any consideration ever was received for pew No. 73, nor for Nos. 34 and 40, which are recorded as belonging, respectively, to David Devens and General Austin, as heir to the estate of his father, who had died March 5, 1816, at the age of 75. It is also worthy of remark, that in the settlements for pews purchased in our present meeting-house by persons who had been proprietors in the first meeting-house, credit invariably was given them for the valuation of any pew or pews held in the "Old House," except in the cases of Messrs. Devens and Austin; and no money appears to have been paid, nor credit given, either to Mr. Boyd or to Messrs. Adams and Tufts, who did *not* become proprietors in the present meeting-house.

It is highly probable that Mr. Boyd's pew was No. 39, one of the most eligible in the house, and in the occupancy of Miss Russell, since it never was sold (probably because of the claim laid upon it); and since the valuation of that pew (\$112.50) added to the valuation of pews No. 34, 40, and 73 aggregates the precise sum at which the four pews that were in dispute were valued in February, 1817. Pews No. 36 and 39 were the only ones in the house valued at \$112.50; and No. 36 was sold to Sullivan Ball.

In the rear of the auditorium, and extending the entire width of the building, was a broad vestibule which was entered from High Street, by means of three doorways approached by a single flight of wooden steps of unusual breadth. These, however, almost immediately upon our acquisition of the property, gave place to side flights of steps leading to a railed platform which projected several feet into High Street.† At either end of the vestibule was a broad flight of stairs communicating with the upper vestibule and the galleries. There were closets in the lower vestibule, one under each flight of stairs, and three windows looking into the auditorium. The central window, opening into Dr. Bartlett's rear pew (which, with the one in front of it, was elevated above the other pews in the house) was very large, and like the smaller one behind the pulpit, of similar contour or design, was filled with variously shaped lights of glass in the arched portion of the frame. On either side of this large window, and directly behind each of the stoves, was one of ordinary shape and size, — all serving to render the rear of the auditory as light as other portions of the same.

The pulpit was on the North side of the building, and has been described to us most fully by one of our earliest and most esteemed members, now residing in a neighboring State. The structure was narrow, but of unusual height, built of pine and painted white, with no pretensions to architectural display, and without sightly furnishings or ornament. The platform was gained by a flight of stairs reached by the westernmost of two mahogany doors on the front of the pulpit below; the easterly door opening into a dark closet. It is related that, upon one occasion, the Rev. Thomas Brattle Gannett, of Cambridge, arriving at an earlier hour than he was expected, and essaying to enter the pulpit without the conduct of the sexton,‡ suddenly found himself in "outer darkness," by mistaking the closet door for its companion, which was wont to bid the clergyman "go up higher." The refitting of the pulpit received the especial attention of the com-

† High Street, in 1816, extended only from Green Street to Salem Street, on which last-named avenue the house *then* was considered to stand.

‡ The following is a complete list of the Sextons of the Parish to the present time :

*AMOS SAMPSON, 1816-1826.
*BENJAMIN FLINT, 1826-1837.
*CHARLES LAPHAM, 1837-1845.
BENJ. F. BRACKETT, 1845-1852.

WILLIAM B. ONTHANK, 1852-1860.
IRA P. HADLEY, 1860-1865.
JOSIAH C. BURBANK, 1865-1876.
JOSIAH R. GORHAM, 1876.

mittee. The pulpit-window was provided with a blind upon the outside, and was richly draped within in crimson damask, which was the material likewise employed for the cushions and other furnishings of the pulpit itself.

Above the preacher's head was suspended a sounding-board, fashioned after the same general style as the one now to be seen in the Old South meeting-house in Boston.

Among the other improvements effected by the Committee, was the draping and adornment of the front gallery opposite the pulpit, which was occupied by the singers, whose voices were accompanied by a bass viol in lack of an organ, then too costly an instrument for the means of the newly organized Parish.

The Committee was further charged with the introduction of stoves and the providing of chimneys, conveniences that were then almost unknown in places of public worship. Their positions are indicated upon the plan of the pews; and they were connected by means of long funnels running the entire length of the auditorium, directly over the two aisles.

Capt. Benjamin Swift, an early friend and member of the Parish, furnished the lower row of windows in the auditory with "India Blinds" at his own charge.

The meeting-house was surmounted on the southerly end by a round or hexagonal tower, in which was hung the bell that for many years afterwards was suspended in the belfry of our present edifice, and which gave place to the heavy-toned instrument, presented in 1837 by Major Walker. The sides of the tower were filled with green blinds, and the tower itself was crowned by a cupola, and a vane in the form of a fish. The tower, in its general appearance, resembled that upon the Rev. Dr. Codman's meeting-house in Dorchester, still standing.

The plan of the pews in the first meeting-house was drawn by the editor, and is largely the result of mathematical calculations based upon a valuation of the pews made in February, 1817,* and upon other papers in possession of the Parish. He has, however, been materially aided in his task by the recollections of two or three of our oldest parishioners, who have a distinct remembrance of the appearance of the auditorium and positive knowledge of the precise ownership of a considerable number of pews in various parts of the house; and the testimony of these persons to the perfect accu-

* The figures in the corner of each pew in the diagram represent the taxes per Sunday.

racy of the diagram has determined us to transfer it to these pages, feeling sure it cannot fail to interest the members of the Parish.

The pews were not sold for nearly a year after the meeting-house was re-dedicated, May 19, 1816, but were rented in conformity with the advice of the Parish Committee, embodied in a report dated May 6, 1816. The report recommended a tax of fifteen cents a Sunday on each pew on the floor,* and advised a public sale for the choice of pews on Monday, May 13, 1816, at four o'clock, to the highest bidder; the sum bid to be added weekly to the tax of fifteen cents a Sunday.

On the 28th of January, 1817, the same day on which the Parish voted to invite the settlement of Mr. Prentiss, a committee was chosen to appraise the pews for sale. Their report bears date February 24th following, and informs us that there were seventy-four pews on the floor, but only seventy taxable,—No. 38 being reserved for the pastor, and No. 74 for the sexton; while Nos. 23, 24, 51, and 52 had been taken in part to accommodate the stoves, leaving space enough for only two pews in lieu of what formerly counted as four. The pews were sold on Monday, March 17, 1817. On the fourth of April following, the Parish Committee reported that forty-three pews had been sold, and twenty-one let; and that the net balance of funds then belonging to the Society was \$3,787.08.

After the building of our present meeting-house, the High Street property was sold,† and passed into the hands of the Methodists, who made many changes in the building, both within and without. The structure was raised, and the brick basement, or present lower story, put in; while the whole interior was completely remodelled. The position of the pulpit ‡ was changed to the opposite (southerly) end of the auditorium, and an entrance at the north-easterly corner supplied the places of the three doors on High Street, which then were closed.

Of late years the building has been used as an armory, but long since was divested of its tower, and so transformed in external appearance as to present no likeness to the original home

* As no taxes appear to have been received from the gallery pews, they are presumed to have been free.

† The Society sold the estate Feb. 15, 1819, for \$2,400, to Jonathan Ingalls, of Boston, and John Clark, of Cambridge. Middlesex Deeds, *Liber* 226, folio 310.

‡ The old pulpit and the sounding-board were purchased by Mr. Jacob Forster, Sr., and erected in the garden of an estate which he owned in Lexington, subsequently in the occupancy of Mr. A. W. Crowninshield. Both were demolished about twenty years ago.

of this Church and Society, of which no view is known to be extant. We hope that our description of the building will, in some measure, compensate for this desideratum, and at the same time serve to renew the interest which clusters about this now unsightly structure.* Here the Parish first met for public worship, and the Church to celebrate the eucharist; here Mr. Prentiss and Dr. Walker were ordained, and within its walls the obsequies of our first minister were performed. A single souvenir only remains to remind us of the place, — the clock which marks the passage of time in the auditorium of our present meeting-house. It is the same time-piece that Major Walker presented to the Society two days before the ordination of Mr. Prentiss.

THE PRESENT MEETING-HOUSE.

The mansion-house of Colonel David Wood, a prominent and influential citizen of the last century, was built on the site † of our present meeting-house on Main Street soon after the town was burnt by the British, in 1775. It was a three-story wooden structure, painted yellow, and may now be seen, on the northerly corner of Main and Miller Streets, whither it was removed, in 1818, upon the building of the meeting-house. There, for many years, it was kept as the Eagle Hotel.

Jan. 1, 1801, the estate was sold to Oliver Holden, and the building converted into a public house, called the Indian Chief Tavern.‡

* The Rev. Samuel Osgood, D.D., one of our former parishioners, writes to us : "The building was good for those days, and the surroundings were quite sightly, much more so than now. The Holden house [now occupied by Mr. Thomas Doane] stood out to the eye with its fine garden and handsome front; and the Beckford [better known as the Baldwin] Estate was large and stately."

† The following extract from "Sabine's American Loyalists," article JEREMIAH DUMMER ROGERS, is of interest in this connection : "Son of [Rev.] Daniel Rogers. Graduated at Harvard University in 1762, and after studying law commenced practice in Littleton. In 1774, he was one of the barristers and attorneys who were Addressers of Hutchinson. He took refuge in Boston, and after the battle of Breed's Hill was appointed Commissary to the Royal troops that continued to occupy Charlestown, and lived in a house which stood on the site of the present Unitarian Church in that city, where his grandson [the Rev. Dr. Ellis] now [1864] ministers."

‡ It was in this "public house" that David Starrett, Cashier of the Hillsboro' (N. H.) Bank, was said to have been robbed and murdered on the evening of March 26, 1812. Suspicion of having committed this dual crime most unjustly attached to Samuel Gordon, who for several years kept the tavern. Judge Dana, who then resided in the Adams Mansion, on Adams Street, urged the Selectmen to offer a reward "for the dead body of Starrett." General Austin and a few others, discrediting the report of Starrett's murder, prevailed with the Board to offer a reward of \$200 to the person who first should produce evidence that Starrett *was living* subsequent to the 26th of March, 1812. In 1814 the

The second story was at that time remodelled and served as an assembly-room known as Massachusetts Hall, where at stated intervals Mr. Joseph Carter instructed classes in dancing. The building had a frontage of perhaps fifty feet on Main Street, and made the corner of Green's Lane.* The principal entrance was from Main Street. There was another, however, on the lane, which was approached through a porch that projected several feet into the highway. In the rear of the building was a large garden, now covered by the meeting-house.

The premises were conveyed to this Parish, in April, 1818, by deeds† from Oliver Holden, Peter Chardon Brooks, and the Trustees of Phillips Academy, for \$6,940. Towards the payment of this sum Mr. Nathan Bridge gave \$500; Mr. Joseph Thompson, \$200; Major Timothy Walker, \$100; and Mr. Nathan Adams and Miss Sarah Russell, \$50 each.

The meeting-house was built, in the most thorough manner, of brick and stone; and its external appearance to-day is but slightly different from what it was in 1819.

The auditorium is seventy-one feet in depth, and sixty-seven in width, and is supplied with galleries on three sides. These were, originally, supported by handsome corinthian columns of wood, for which the present ordinary iron pillars were substituted in 1859.

The mahogany pulpit which was built in 1833, and its crimson damask furnishings were of great richness and elegance. Behind the pulpit (which was entered by a broad flight of stairs on either side) and extending to the ceiling was a curtain, draped by the aid of heavy silk cordons, over two mahogany poles with highly wrought finials; while upon the pulpit itself stood a pair of bronze lamps.‡ The pulpit as seen to-day is much lower than before the alterations of 1859, when the auditorium with its stately broad aisle and thoroughly ecclesiastical appearance was transformed into the present lecture-room.

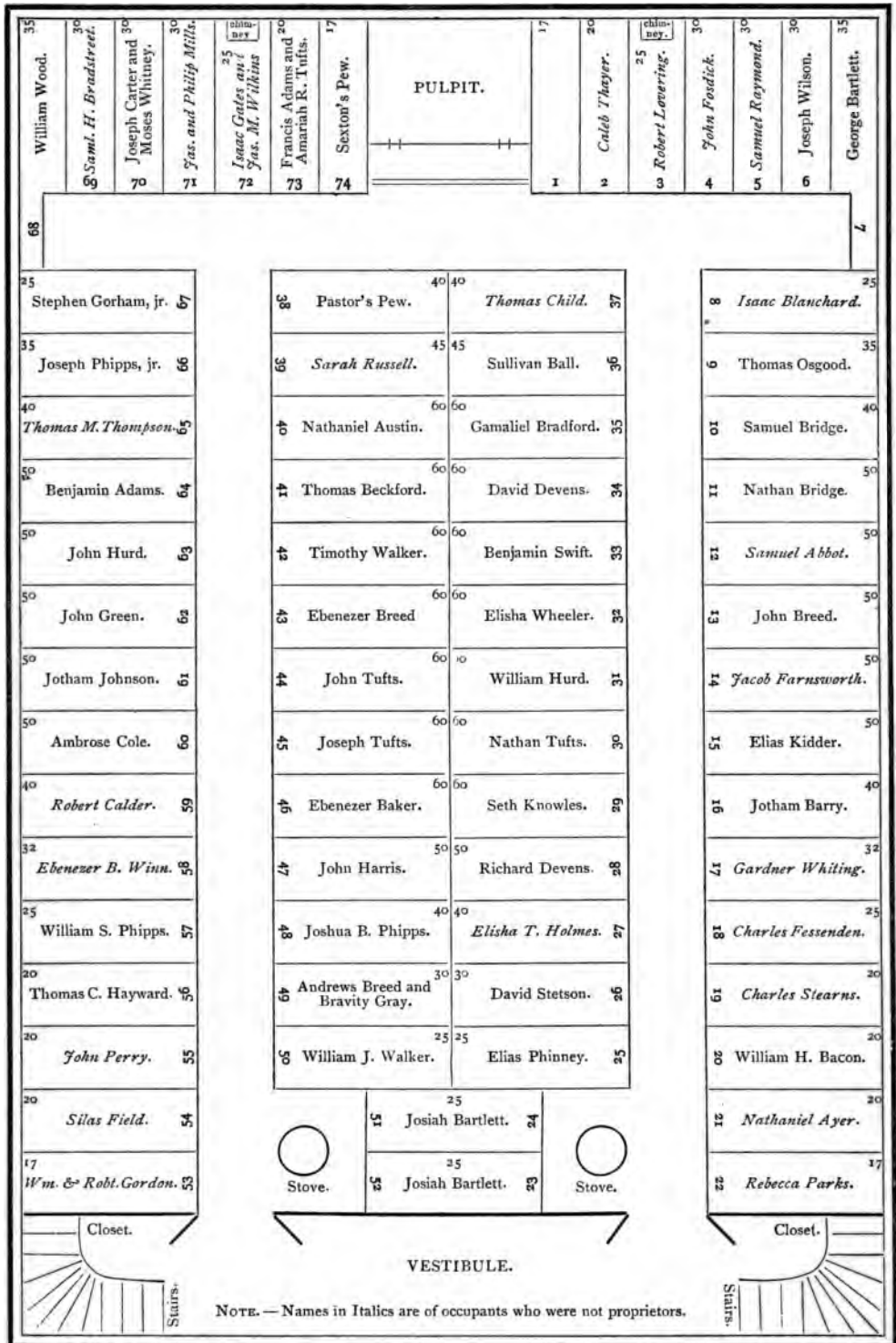
Hon. Nathan Appleton received a letter from Mr. Starrett, written in South America, whither he had fled, owing to the insolvency of the Hillsboro' Bank, which it was found convenient to conceal. The letter was instantly communicated to General Austin in confidence; and in a few days Mr. Gordon had the satisfaction of vindicating his character from the aspersions cast upon it by producing the evidence for which the reward had been offered. *Vide Charlestown Town Records, Liber x. sub anno 1812 et seq.*

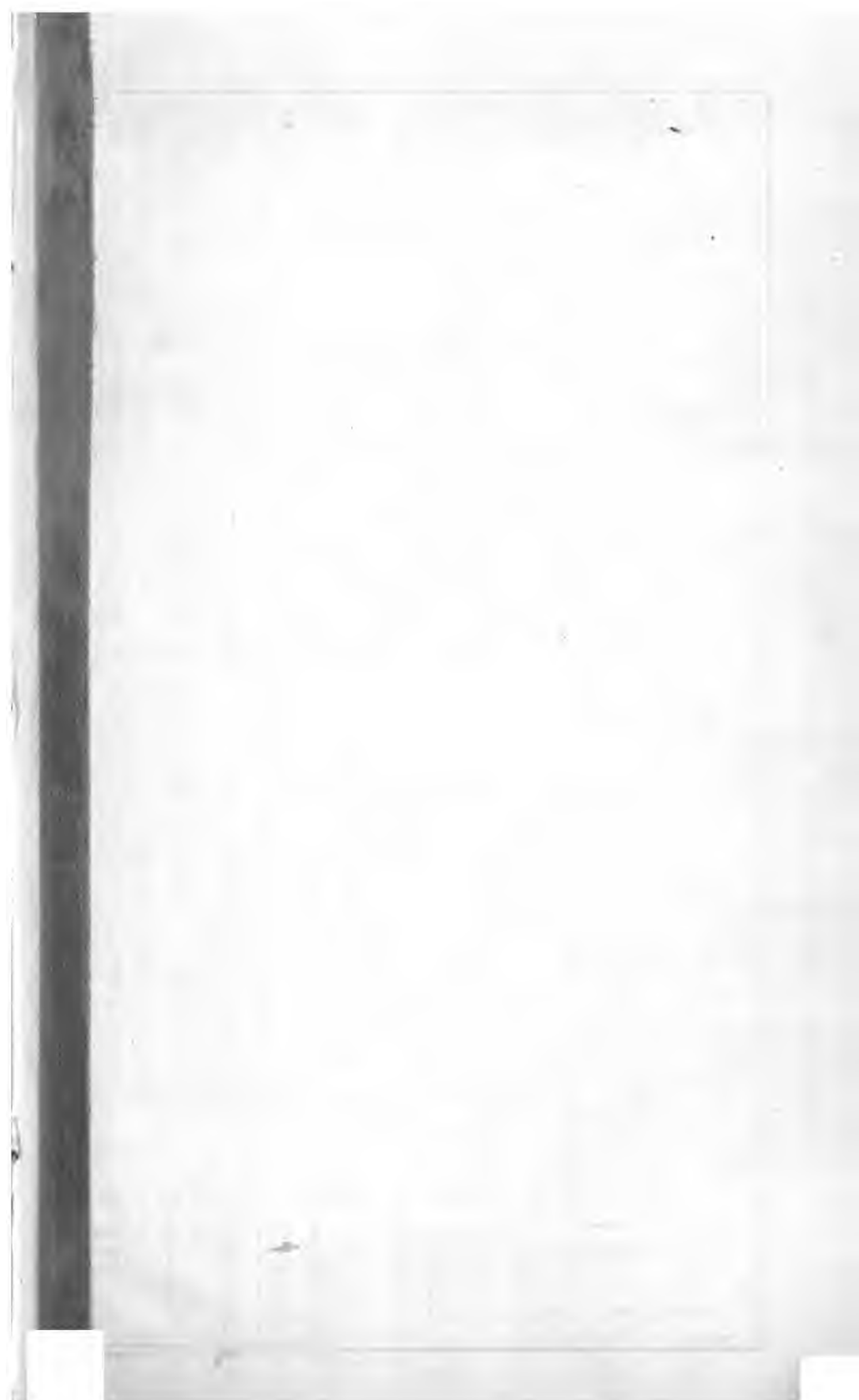
* Laid out prior to 1670, and extending only from Main Street to High Street in 1818.

† Recorded with Middlesex Deeds, *Liber 225, folio 114 et seq.*

‡ The pulpit which best recalls to us the one we are describing is in "The Old Ship" at Hingham.

PLAN OF PEWS ON THE FLOOR
OF THE
SECOND CONGREGATIONAL CHURCH, HIGH STREET, CHARLESTOWN,
1816-1819.

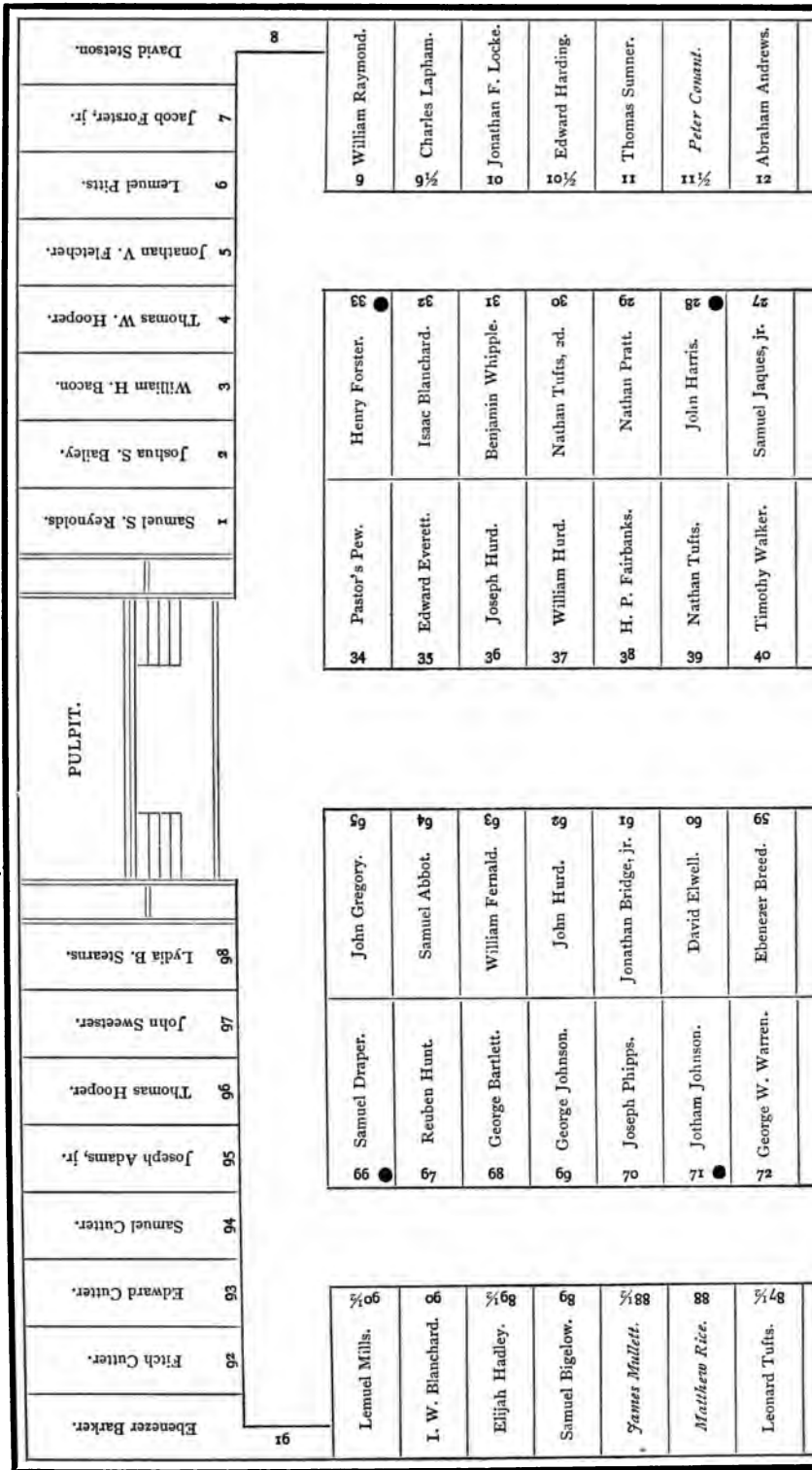




PLAN OF PEWS ON THE FLOOR

OF THE

HARVARD CHURCH, MAIN STREET, CHARLESTOWN, 1830-1840.

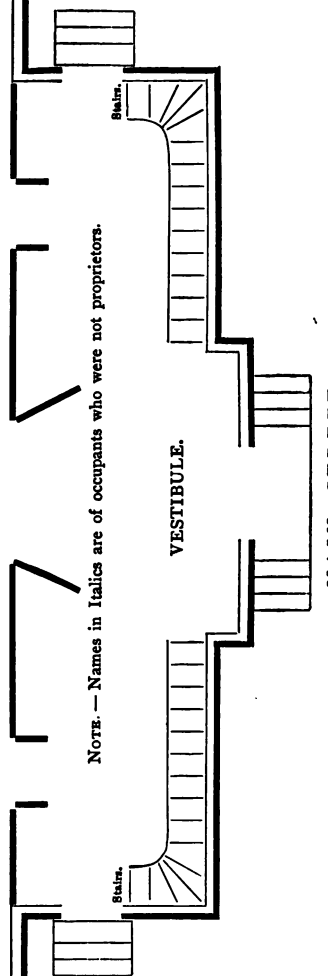


13	Benjamin Brown, Jr.
13½	Catharine Gerry.
14	David Richardson.
14½	James Bird.
15	John Fosdick.
15½	Samuel Sawyer.
16	H. K. Frothingham.
16½	Robert B. Edes.
17	George S. Adams.
17½	J. Stearns Hurd.

8	Ebenezer Baker.	Richard Devens.	8
9	Josiah Barker.	Charles Devens.	9
10	Thomas Browne, Jr.	Henry Jaques.	10
11	A. R. Thompson.	James Porter.	11
12	Benjamin Thompson.	Gilman Stanley.	12
13	James Gould.	Paul Willard.	13
14	Joseph Tufts.	Francis Lawrence.	14
15	Rufus Wyman.	William J. Walker.	15
16	Wm. W. Wheeldon.	Wm. M. Edmands.	16

74	James Davis.	Samuel Etheridge.	74
75	Benjamin Adams.	John Downes.	75
76	James Armstrong.	John F. Skinner.	76
77	Edward Adams.	Charles Forster.	77
78	Timothy Fletcher.	Samuel Raymond.	78
79	Nathaniel Ayer.	Joseph Souther.	79
80	Edward Hearsey.	William Austin.	80
81	Isaac Osgood.	Nathaniel Austin.	81
82	Alfred Richardson.	Ebenezer Sampson.	82

73	Moses H. Caldwell.
74	Philander S. Briggs.
75	Stephen Wiley.
76	Isaac Sweetser.
77	Jonas L. Jennerson.
78	Thomas B. Wyman.
79	Zephaniah Osgood.
80	Jonas Tyler.
81	A. W. Crowninshield.
82	Benjamin Phipps.



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MEMBERS OF THE CORPORATION.

PROPRIETORS IN THE FIRST MEETING-HOUSE ON HIGH STREET.
1816-1819.

With the Number of the Pew or Pews owned by each.

*Adams, Benjamin. 64.	*Johnson, Jotham: 61.
*Adams, Francis. 73.	
*Austin, Nathaniel (Gen.). 40.	*Kidder, Elias. 8, 15.
	*Knowles, Seth. 29.
*Bacon, William H. 20.	
*Baker, Ebenezer. 46.	*Osgood, Isaac. 9.
*Ball, Sullivan. 36.	*Osgood, Thomas. 9.
*Barry, Jotham. 16.	
*Bartlett, George. 7.	*Phinney, Elias. 25.
*Bartlett, Josiah (M.D.). 23, 24, 51, 52.	*Phipps, Joseph, Jr. 57, 66.
*Beckford, Catharine. 41.	*Phipps, Joshua B. (Major). 48.
*Beckford, Thomas (Capt.). 41.	*Phipps, William S. 57.
*Bradford, Gamaliel. 35.	*Porter, James. 70.
Breed, Andrews.† 49.	
*Breed, Ebenezer (Jr.). 43, 62.	*Sawyer, Peter. 20.
*Breed, John. 13.	*Skinner, John. 16, 49.
*Bridge, Nathan. 11.	*Stetson, David. 26.
*Bridge, Samuel. 10.	*Swift, Benjamin (Capt.). 14, 33.
*Carter, Joseph. 70.	*Torrey, Melzar. 48.
*Cole, Ambrose. 60.	*Tufts, Amariah R. 73.
	*Tufts, Bernard. 45.
*Devens, David. 34.	*Tufts, John. 44.
*Devens, Richard. 28.	*Tufts, Joseph. 45.
	*Tufts, Nathan. 30.
*Gorham, Stephen, Jr. 67.	
*Gray, Bravity. 49.	*Walker, Timothy (Major). 42.
*Green, John. 62.	*Walker, William J. (M.D.). 50.
	*Wheeler, Elisha. 12, 32.
*Harris, John (Capt.). 47.	*Whitney, Moses. 70.
*Hayward, Thomas C. 56.	*Wilson, Joseph. 6.
*Hunt, Reuben. 61.	*Wood, William. 68.
*Hurd, John. 16, 49, 63.	*Wyman, Nehemiah, Jr. (Lt.). 64.
*Hurd, William. 31.	

Pew No. 38 was reserved for the Pastor, and No. 74 for the Sexton.

NOTE. — A star prefixed to a name indicates that the person has deceased.

† Mr. Andrews Breed, now a resident of Lancaster, Mass., is the last survivor of the proprietors in the first meeting-house.

PROPRIETORS † IN THE PRESENT MEETING-HOUSE ON MAIN STREET,
BEFORE THE ALTERATIONS IN 1859.

- | | |
|--------------------------------------|------------------------------------|
| *Abbot, Samuel. 64. | *Barker, Josiah (U.S.N.). 43. |
| *Adams, Benjamin. 65, 75. | *Barker, Seth. 43. |
| *Adams, Edward. 77. | *Bartlett, George. 68. |
| *Adams, Edwin Forster. 10. | *Bartlett, Josiah (M.D.). 35. |
| Adams, Frances E. 77. | Bass, John. 99. |
| *Adams, George S. 13½, 17, 68. | *Bassett, Cushman, Trustee. ‡ 46. |
| *Adams, Joseph, Jr. 95. | *Bates, John A. (U.S.N.). 12, 54. |
| *Adams, Nathan. 69. | *Bates, Martin. 43. |
| *Adams, Samuel. 95. | *Beckford, Thomas (Capt.). 73. |
| *Andrews, Abraham. 11, 11½, 12, 12½. | *Bigelow, Samuel. 36. |
| *Armstrong, James (U.S.N.). 76. | Bigelow, Samuel. 89. |
| Atherton, Samuel. 36. | *Bird, James. 14½. |
| Austin, Arthur W. 101. | *Bird, William. 13½. |
| *Austin, Nathaniel (General). 50. | *Blanchard, Abijah. 91. |
| *Austin, William (Hon.). 51. | *Blanchard, Francis H. 56. |
| *Ayer, Nathaniel. 79. | *Blanchard, Isaac. 32. |
| *Ayer, Samuel. 130. | Blanchard, Isaac Wilder. 90. |
| | Blanchard, S. Stoddard. 14½. |
| | *Blanchard, Simon. 84. |
| *Bacon, William H. 3. | *Boles, Warren, Trustee. ‡ 46. |
| *Bailey, Joshua Simmons. 2. | *Bowers, Mary. 60. |
| *Baker, Alice. 42. | *Brackett, Thomas O. 111. |
| *Baker, Ebenezer. 42, 47. | Bradbury, J. Oakes. 90½. |
| *Baker, James. 97. | *Bradford, Eliza. 23. |
| *Baker, Richard, Jr. 47. | *Bradford, Gamaliel. 63. |
| *Baldwin, Catharine. 73. | Bradshaw, Eleazer E. 40, 56. |
| *Ball, Sullivan. 4. | *Breed, Ebenezer. 14, 14½, 19, 55, |
| Bancroft, Amos B. (M.D.). 82. | 59, 82, 82½, 84, 84½, 85, 85½, |
| *Barker, Ebenezer. 91. | 86, 86½, 87, 99, 102, 135. |

† The loss of one of the pew-ledgers, covering the period embraced between the years 1833-1848, has occasioned great difficulty and delay in the compilation of the names of the proprietors. Fortunately, an official list of pew proprietors prepared during this hiatus has been preserved, and enables us to present what is believed to be a nearly — if not quite — perfect list of all persons who ever have been, in a *legal* sense, parishioners of this Society. No pains have been spared to secure the accurate and complete information necessary to an intelligent use of the stars prefixed to the names of persons who are known to be not living.

When the meeting-house was dedicated, there were ninety-eight pews on the floor. July 21, 1819, the Parish granted liberty to owners of the square wall-pews to divide them; hence the half-numbers attached to eighteen pews added under this vote. In June, 1837, upon dispensing with the stoves, four more pews were added, and lettered A, B, C, and D. All pews designated by a number higher than ninety-eight were located in the gallery.

The present arrangement of the pews, dating from 1859, when four aisles were introduced into the plan, locates upon the floor one hundred and fourteen of the one hundred and sixty-two pews in the house, which has a seating capacity of nine hundred.

‡ For John Hunt, of Roxbury.

- *Bridge, Alice. 10, 10½.
- Bridge, Francis H. 85½.
- *Bridge, Jonathan, Jr. 61.
- *Bridge, Nathan. 61.
- *Bridge, Samuel. 10, 10½.
- Briggs, Philander S. 86.
- *Brintnall, Benjamin. 99.
- Brooks, Charles P. 82½.
- Brown, Benjamin, Jr. 13, 14.
- *Brown, John H. 13½.
- Brown, Jonathan, Jr. 68.
- *Browne, Thomas, Jr. 9½, 44.
- Burckes, James M. 90½.
- Burr, Henry T. 11½.

- *Caldwell, Lucy. 86½.
- *Caldwell, Moses H. 86½.
- Carteè, Cornelius Sowle (M.D.). 68.
- *Center, Cotton. 31.
- *Chandler, William T. 3.
- *Cole, Ambrose. 29.
- *Conant, Peter. 37.
- *Copp, Simeon. 93.
- *Cotting, William W. 15½.
- Crowninshield, Abraham W. 82½, 87½.
- *Cutter, Ebenezer F. 92.
- Cutter, Edmund Fitch. 43.
- *Cutter, Edward. 93.
- *Cutter, Fitch. 92.
- *Cutter, Samuel. 94.
- *Cutter, Thos. McCray. 30, 88, 94.

- Dana, James (Gen.). 62, 74.
- *Davidson, Hamilton. 36.
- *Davis, Richard (Capt.). 99.
- *Devens, Charles.† 24.
- *Devens, David. 26, 66.
- *Devens, Richard. 25, 134.
- Devens, Thomas Miller. 25.
- *Dodd, James. 20.
- *Downes, John (Commodore). 56.
- Draper, Edward L. 36.
- *Draper, Samuel. 66.

- *Edes, Robt. Ball (Capt.). 16, 16½.
- Edmands, Martha A. Pew D.
- *Edmands, William M. Pew D.
- *Elwell, David (Capt.). 60.
- *Etheridge, Samuel. 57.
- *Everett, Edward. 35.

- *Fairbanks, Henry P. 38.
- Felton, Samuel M. 44, 100.
- *Fernald, Mary-Ann. 63.
- *Fernald, William. 63.
- *Fessenden, Charles P. 134.
- *Fisk, John J. 106.
- *Fitchum, Samuel. 20.
- Fletcher, Jonathan Varnum. 5, 39.
- Fletcher, Timothy. 52, 78.
- *Forster, Charles. 54, 113, 136.
- *Forster, Henry. 33.
- *Forster, Jacob, Jr. 7, 33.
- Forster, Mary-Taber. 33.
- *Fosdick, John. 15, 21.
- Frost, Joseph. 124.
- Frothingham, Henry Knox. 16, 18.
- Frothingham, Nathaniel F. 41.
- Fuller, George. 82½.

- Gage, Charles O. 42.
- Gary, John. 14.
- Gassett, Charles R. 89½.
- *Gerry, Catharine. 13½.
- Gerry, William. 108.
- *Goodridge, Abijah (Col.). 58, 88½.
- *Goodridge, Lucinda. 58, 88½.
- *Goodwin, Thomas J. 38.
- *Gordon, William. 105.
- *Gorham, Stephen, Jr. 74.
- Gould, James. 47.
- *Gregory, John. 65, 96.
- *Gregory, Sarah. 65.
- Gregory, Sarah B. 65.
- *Griffin, B. F. S. 15½.
- *Griffin, J. Q. A. 15½.
- *Guild, Chester. 94.
- Guild, Josiah F. 61.

† The father of the present Attorney-General of the United States.

- *Hadley, Elijah. 89½.
- Hall, Alfred B. 56.
- *Hall, Milton, Jr. 90½.
- Harding, Edward. 10¼, 31.
- *Harris, John (Capt.). 28.
- Hart, Peter. 101.
- *Hayward, Thomas C. 50.
- *Hearsey, Edward. 80.
- Hewes, Joseph J. 37.
- *Hinckley, Benjamin. 5.
- *Hobart, Samuel B. (Capt.). Pew B.
- *Hobbs, Emma-Augusta. 22.
- *Hobbs, Isaac. 22.
- Holden, Thomas F. 108.
- *Hooper, Joshua, Jr. 92.
- *Hooper, Rebecca G. 4.
- *Hooper, Thomas. 96.
- *Hooper, Thomas W. 4.
- Hovey, Joseph F. 44.
- *Hunt, John. 46.
- *Hunt, Reuben. 67.
- *Huntress, Dyer P. 101.
- *Hurd, Harriet. 131.
- *Hurd, John. 17, 39, 62.
- *Hurd, Joseph. 2, 5, 13, 13½, 33, 36, 88, 88½, 89, 89½, 90, 90½, 94.
- *Hurd, Josiah Stearns (M.D.). 17½.
- *Hurd, Mary. 131.
- *Hurd, William. 6, 35, 37.
- *Hutchins, Horace G. 55.
- *Hyde, Oliver. 9, 9½.
- *Hyde, Thomas. 104.
- Jaques, George. 27, 69.
- *Jaques, Harriet. 27.
- *Jaques, Henry. 23.
- Jaques, Henry L. 10½, 28.
- *Jaques, Samuel, Jr. (Col.). 27, 132.
- Jaques, Samuel (*tertius*). 27.
- *Jennerson, Jonas L. 84½.
- Johnson, Charles.† 72.
- Johnson, George. 69, 87, 104.
- *Johnson, John. 102.
- *Johnson, Jotham. 71.
- *Johnson, Jotham, Jr. 87.
- *Johnson, Marshall. 31.
- *Johnson, Reuben. 31.
- *Johnson, Samuel Tufts. 71.
- Johnson, William. 13.
- *Kidder, Elias. 21.
- *Knowles, Seth. 23, 38.
- *Knox, Robert, Senior (Capt.). 107.
- *Lapham, Charles. 9½.
- Lapham, Luther. 24.
- *Lawrence, Francis. 19.
- *Leavitt, Edmund. 82½.
- *Lewis, Seth W. 101.
- *Litch, Thomas. 87.
- *Locke, Charles A. 47.
- Locke, Isaac. 95.
- Locke, Jonathan F. 10.
- Loring, Mary-Hall. 16½.
- *Lund, William. 97.
- *Lyon, Elizabeth T. 17½.
- Lyon, Henry (M.D.). 17, 46.
- Mackintosh, Roger S. 36.
- Marshall, James. 14, 82.
- *Marshall, Thos. 29, 100, 103, 104.
- *Mills, Lemuel. 90½.
- Morris, Caroline (Devens). 10½.
- *Morse, George H. 39.
- *Muirhead, Agnes. 99.
- Mullett, John. 90½.
- *Mulliken, John W. 14½.
- *Munroe, Nancy. 132.
- *Murdock, Judson (Col.). 56, 59, 96.
- *Murdock, Oscar. 56, 59, 96.
- *Nichols, Thomas O. 100.
- *Osgood, Isaac. 81, 109.
- Parker, George A. 43, 44.
- *Parks, Rebecca. 54.
- Peirce, Foster. 3, 37.
- Peirce, Henry A. 39, 43, 48.
- Perkins, Horatio N. 106.
- *Perkins, John. 123, 129.

† Subsequently took Berkeley for a middle name, by act of the General Court.

- Peters, Susan M. 87½.
 *Phinney, Elias. 64.
 Phipps, Benjamin. 75, 82.
 *Phipps, Elvira M. 93.
 *Phipps, Joseph, Jr. 70.
 *Phipps, Phebe. 78.
 *Pierce, George (Capt.). 6.
 Pierce, Joseph. 95.
 Pitts, Lemuel. 6.
 *Pitts, Walter. 6.
 *Pollard, Oliver. 20.
 *Porter, James. 22.
 *Pratt, Edward. 48, 129.
 *Pratt, Edward H. 101.
 *Pratt, Nathan. 19, 29, 44.
 *Preston, Thomas B. 26.

 *Raymond, Olvin F. 89.
 *Raymond, Samuel. 9, 10, 10½, 53.
 Raymond, William. 9.
 *Reed, Josiah. 21.
 *Reynolds, Beulah. 1.
 *Reynolds, Samuel S. 1.
 Rice, Matthew. 19.
 *Rice, Micajah. 65.
 *Rice, Thomas (Capt.). 58.
 *Richardson, David. 14.
 *Riddle, Edward. 70.
 *Robinson, John (U.S.N.). 89½.
 Rogers, Charles B. 48, 133.
 *Russell, Sarah. 69, 105.

 *Sampson, Calvin C. 6, 63.
 Sanborn, George P. 136.
 Sanborn, John. 113, 128.
 Sanborn, John A. 86½.
 Sanger, George P. 55.
 *Sargent, Aaron. 130.
 Sawtell, Andrew. 17, 105.
 *Sawyer, Peter. 3.
 Sawyer, Samuel. 15½.
 *Seavey, Joshua Rand. 88, 99.
 Simpson, Charles O. 56.

 *Skinner, John. 41, 131.
 *Skinner, John F. 21, 55.
 *Skinner, William Henry. 21.
 *Souther, Joseph. 52.
 Spear, Joseph S. 36.
 *Spring, Isaac H. 30.
 *Stanley, Gilman. 21.
 Stearns, James W., Jr. 61.
 Stearns, Lydia B. 98.
 Stetson, Catharine. Pew B.
 *Stetson, Charles. 104.
 *Stetson, David. 8.
 *Stickney, William. 89.
 *Stowell, Abel. 133.
 *Sumner, Thomas. 11.
 *Swan, James. 22.
 Swan, Joseph T. 16.
 Sweetser, Isaac. 85.
 *Sweetser, John (Col.). 17, 97.
 *Swift, Benjamin (Capt.). 11, 11½,
 12, 12½.
 *Sylvester, John. 5.

 *Tapley, Samuel T. Pew D.
 Teele, Benjamin R. 63.
 Thomas, Seth J. 85½.
 *Thompson, Abram R. (M.D.). 45.
 *Thompson, Benjamin (M.C.). 46.
 *Thompson, Charles. 28, 60.
 *Thompson, Thomas Miller. 24.
 *Torrey, Mary P. 15½.
 *Torrey, Melzar. 78.
 *Tufts, Bernard. 48.
 *Tufts, John. 72, 87, 87½, 88, 100.
 *Tufts, Joseph. 48.
 *Tufts, Leonard. 87½.
 *Tufts, Nathan. 15, 15½, 16, 16½,
 17, 17½, 39, 44, 46.
 *Tufts, Nathan, 2d.† 30.
 *Turner, Larkin (Capt.). 53.
 Tweed, Benjamin F. 16.
 *Tyler, Jonas. 83, 83½.
 Tyler, Warren P. 85½.

† Mr. Nathan Tufts, 2d, lived on the Milk Row road, Somerville. He was a *nephew* of Mr. Nathan Tufts, who built and occupied the house on Chelsea Street (Charlestown), now the residence of the Rev. Dr. Lambert.

- *Varney, Shadrack (Capt.). 37.
- *Wade, John. 72.
- *Wade, Reuben S. 72.
- *Wait, Charles. 95.
- *Wait, David. 95.
- *Walker, Edward. 76.
- Walker, Lucy J. 40.
- *Walker, Timothy (Major). 40, 45, 51, 56, 57, 79, 80, 98, 130.
- *Walker, William J. (M.D.). 18.
- Warren, George Washington. 28, 60, 72.
- *Waterston, Robert. 53.
- *Welch, John P. 106.
- *Wesson, John. 14.
- West, Thomas Y. 15.
- Wheeler, Alexander S. 10½.
- *Wheeler, Elisha. 43, 60, 65, 77, 91.
- Wheildon, William W. 100, B, C.
- *Whipple, Benjamin (Capt.). 31, 36.
- White, Ambrose H. (Capt.). 10½.
- *Whiting, Augustus (M.D.). 57.
- Whiting, George A. 29.
- *Wiley, Stephen. 85½.
- *Willard, Paul. 14, 20, 101.
- *Wilson, Charles. 85½, 127.
- Wilson, John B. 90½, 92.
- *Wilson, Joseph. 7.
- *Wilson, Joseph (U.S.N.). 103.
- *Wingate, Harrison. 136.
- *Wood, Timothy N. 63.
- *Wood, William. 66.
- *Woodberry, James. 134.
- *Woodberry, Saml. T. (Capt.). 12½.
- *Wyman, Mary. 84.
- *Wyman, Nehemiah, Jr. (Lt.). 75.
- *Wyman, Rufus (M.D.). 49.
- *Wyman, William. 24, 76.
- Young, Joseph. 9½.

Pew No. 34 was assigned to the Minister, and No. 135 to the Sexton.

PROPRIETORS IN THE PRESENT MEETING-HOUSE ON MAIN STREET,
SINCE THE HOUSE WAS REMODELLED. 1859-1877.

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> *Adams, Edwin Forster. 31. Adams, Simeon P. 34. Austin, Francis Boylston. 79, 85. *Ayer, Samuel. 157. *Ayer, Warren. 110. Ayres, John. 80. Bailey, Elizabeth. 50. *Bailey, Joshua Simmons. 50. Baker, Richard M. 107, 122. *Baldwin, Catharine. 62. *Baldwin, Catharine R. 62. Bancroft, Amos B. (M.D.). 57. Barnard, John P. 45, 47. *Bates, John Adams (U.S.N.). 69. Bemis, Jona. W. (M.D.). 89, 98. Blanchard, Isaac Wilder. 6, 94. Blanchard, Sampson Stoddard. 78. | <ul style="list-style-type: none"> Bradford, Duncan. 34, 37, 159. Brewer, William D. 64. Briggs, Philander S. 106. Brooks, Charles P. 97. Brooks, Emory J. (U.S.N.). 5. Brown, James. 88, 92. Brown, Jonathan, Jr. 103. Carteè, Cornelius Sowle (M.D.). 14. *Chandler, Nathan B. 91. *Chandler, William T. 6. Clarke, David Oakes. 49. Conant, James H. 90. *Cutler, Elisha P. 90, 119. Cutter, Abram Edmands. 23, 28. *Cutter, Edward. 81. Cutter, Harriet. 81. *Cutter, Thomas McCray. 35. |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

- Dana, James (Gen.). 75.
 Devens, Edward F. 29.
 Devens, Henry. 30.
 Devens, Thomas Miller. 30, 46.
 Draper, Ann-Tufts. 64.
 *Dulany, William (Col.). 38.

 Edes, Henry Herbert. 76.
 *Edes, Robert Ball, Jr. 159.

 Fairbanks, Charles F. 66, 68.
 *Fairbanks, Mary-Hurd. 66.
 Forster, Edward J. (M.D.). 32.
 Forster, Louisa. 32.
 Forster, Mary-Taber. 33.
 Fosdick, Ann-Maria. 24.
 *Fosdick, John. 24.
 Fosdick, Nancy-Harding. 24.
 *Francis, James M. 148.
 *Frost, Albert A. 88.
 Frost, Eliza M. 88.
 Frothingham, Henry Knox. 51.
 Frothingham, Nathaniel F. 41.
 Fuller, Henry H. (M.D.). 82.
 Fuller, John Kuhn. 28.

 Gage, Charles O. 47.
 Gassett, Charles R. 104.
 Gerry, William. 10, 124.
 Gilmore, Orin. 135.
 Gline, Bradford E. 61.
 *Goodridge, Lucinda. 80.
 Greenleaf, Mary E. 15.
 *Gregory, Sarah. 21.
 Gregory, Sarah B. 21.
 *Griffin, B. F. S. 126.
 *Griffin, J. Q. A. 159.
 *Guild, Chester. 72.
 Guild, George A. 73.
 Guild, Josiah F. 67.

 Hall, Francis. 26.
 Harding, Edward. 4.
 Hayward, George A. 154.
 *Hearsey, Edward. 86.
 Hewes, Joseph J. 65.

 Heywood, Charles L. 52.
 Hill, Nathaniel E. 1.
 Hobbs, Frederick. 26.
 Hobbs, Sarah C. 26.
 Hooper, Henry Howard. 99.
 *Hooper, Oliver G. 99.
 *Hooper, Rebecca G. 99.
 *Hunnewell, Joseph. 54.
 Hunt, Martha R. 87.
 *Hunt, Reuben. 87.
 *Huntington, Lynde A. 63.
 *Hurd, Harriet. 65.
 Hurd, Helen. 42.
 *Hurd, John. 70.
 *Hurd, William. 42.
 *Hutchins, Horace G. 19, 68, 71.

 Jaques, Francis. 34.
 *Jennerson, Jonas L. 96.
 Johnson, Elizabeth R. 153.
 Johnson, George. 82.
 *Johnson, Samuel Tufts. 20.
 Johnson, William. 103.
 *Joy, John S. 5.

 Kent, William H. 74.
 Kidder, Susan B. 79.
 *Knight, Edward. 110.
 Knight, Joel. 125.
 Knox, Robert, Jr. (Capt.). 117, 118.

 Lawrence, Edward. 43.
 Lincoln, George Edwin. 76.
 Littlefield, Abial. 142.
 Locke, Nichols. 123.
 Locke, Samuel B. 155.
 *Lockwood, Hamilton Davidson. 66.
 Loring, Mary-Hall. 100.
 Lyon, Henry (M.D.). 3, 44.

 Mahony, James S. 38.†
 Mandell, Harriet (Osgood). 53.
 *Mandell, Thomas. 53.
 Merriam, Charles, Jr. 34.
 Mitchell, Edward Courtland. 13.
 Morse, Charles R. 67.
 *Munroe, Henry. 149.

† See Note (†) on next page.

- *Murdock, Judson (Col.). 83.
Murray, William. 100.
- *Nichols, Thomas O. 135.
Nickels, Sarah E. 158.
- *Osgood, Isaac. 143, 152.
- Parkinson, William. 36.
Pendergast, George S. 120.
Peters, Susan M. 114.
Phipps, Benjamin. 105.
Phipps, Solomon G. 86.
- *Pratt, Edward. 8.
- *Preston, Thomas B. 7.
Preston, William H. 7.
Prince, Samuel N. 18.
Prouty, Gardner. 36, 37.
- Rand, James H. 10.
Ranney, David G. 107.
Raymond, Edward M. 112.
- *Raymond, Olvin F. 112.
Raymond, William. 36, 37.
Rice, Matthew. 16.
Richards, Leonard. 113.
Riddle, Charlotte. 39.
- *Riddle, Edward. 39.
Rogers, Charles B. 9.
- *Sampson, Calvin C. 43, 108, 109.
Sampson, Ebenezer. 111.
Sampson, Sarah. 111.
Sanborn, George P. 7, 142.
Sanborn, John. 133, 141.
Sanborn, John A. 129.
Sawtell, Andrew. 11.
Shattuck, Maria J. 100.
Shattuck, Mary F. 100.
Skilton, William Eustis. 27.
Smith, Charles F. 96.
Smith, William B. 102.
- Stanley, Gilman (Jr.). 140.
Stetson, Catharine. 2.
Stetson, Charles E. 91.
Stetson, Emri B. 144.
*Stetson, Sarah, Trustee.† 2.
Stevens, George C. 101.
Stockman, Thomas M. 52.
Stone, Jonathan. 95.
Stowell, Eliza. 128.
Stowell, Emma. 128.
Studley, Samuel G. 124.
- *Sumner, Thomas. 8.
Sweetser, Isaac. 72, 89.
*Sweetser, John (Col.). 77, ‡ 114.
- *Tapley, Lydia. 17.
Teel, Benjamin F. 8, 91.
*Thompson, Abram R. (M.D.). 71.
*Thompson, Charles. 48.
Thompson, Francis. 25.
- Wait, Elijah S. 134.
Wait, Francis A. 134.
Waite, Horace H. 144.
- *Waldron, Horatio G. 127.
Walker, Lucy J. 28, 49.
Walker, Sophia-Rebecca. 81.
Warren, G. Washington. 45, 138.
Waters, William Augustus. 88.
- *Welch, John P. 18.
West, Thomas Y. 12.
Wheildon, William W. 22.
- *White, Daniel F. 27.
*Whiting, Augustus (M.D.). 85.
Whiting, George A. 84.
Wilbur, George B. 5.
- *Willard, Paul. 15.
*Wilson, Charles. 102.
Wilson, John B. 80, 108.
- *Woodberry, James. 151.
*Wyman, Mary. 93.
*Wyman, William. 29.

Pew No. 40 is assigned to the Minister.

† Of the estate of David Stetson.

‡ Pews numbered 38 and 77 were removed in September, 1870, to widen the space in front of the communion-table, which was inconveniently narrow.

PARISH CLERKS.

CHOSEN ANNUALLY IN APRIL.

*Samuel Etheridge, (Jr.) †	. . . . .	1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823.
*Ebenezer Barker	. . . . .	1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, ‡ 1832.
*Thomas Browne, Jr.	. . . . .	1833, 1834, 1835, 1836, 1837, 1838.
*Thomas W. Hooper	. . . . .	1839, 1840.
William Raymond	. . . . .	1841, 1842.
Isaac Wilder Blanchard	. . . . .	1843, 1844, § 1845, 1846, 1847.
S. Stoddard Blanchard	. . . . .	1848, 1849, 1850, 1851, 1852.
George Johnson	. . . . .	1853, 1854, 1855, 1856.
*Oscar Murdock	. . . . .	1857, 1858. ||
William Gerry	. . . . .	1859, 1860, 1861, 1862, †† 1863, 1864, 1865, 1866, 1867.
Cornelius Sowle Cartee	. . . . .	1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877.

PARISH TREASURERS.

CHOSEN ANNUALLY IN APRIL.

*Elisha Wheeler	. . . . .	1816, 1817, 1818, 1819, 1820, 1821.
*Richard Devens	. . . . .	1822.
*Jotham Johnson	. . . . .	1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834.
George W. Warren	. . . . .	1835.
Henry K. Frothingham	. . . . .	1836, 1837, 1838, 1839, 1840, 1841, 1842, 1843, 1844, § 1845, 1846, 1847, 1848, 1849.
*Isaac Blanchard	. . . . .	1850, 1851, 1852.
S. Stoddard Blanchard	. . . . .	1853, 1854, 1855. [1862, 1863.
Isaac Wilder Blanchard	. . . . .	1856, 1857, 1858, 1859, 1860, 1861,
William Murray	. . . . .	1864.
William Gerry	. . . . .	1865, 1866, 1867.
Cornelius Sowle Cartee	. . . . .	1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877.

† Persons against whose names the abbreviation "Jr." occurs in *parenthesis* were continued in office after they had ceased to be designated by that term.

‡ Mr. Barker declined a re-election this year, and Mr. Charles Johnson was chosen; but as he declined serving Mr. Barker consented to be re-chosen.

§ The Parish, at the annual meeting, voted that the Clerk and Treasurer be added to the Parish Committee this year (1844). Under this vote, Mr. Frothingham continued to act as a member of the Parish Committee during the remainder of his incumbency.

|| From Mr. Murdock's death, June, 26, 1858, till the annual meeting in April, 1859, the Clerk's duties were performed by the Treasurer.

†† Mr. Gerry declining a re-election this year, Mr. Edward Harding, Jr. was chosen, but refused to qualify. Mr. Gerry was chosen by the *Parish Committee*, May 6, 1862, and served.

MEMBERS OF THE PARISH COMMITTEE.

CHOSEN ANNUALLY IN APRIL. THE DATES IN HEAVY TYPE
INDICATE THE CHAIRMEN† FOR THOSE YEARS.

*Josiah Bartlett	1816, 1817, 1818.
*Seth Knowles	1816 , 1817, 1818, 1819, 1820.
*Ebenezer Breed, (Jr.)	1816, 1817, 1818, 1819, 1820.
*Jacob Forster	1816.†
*Benjamin Swift	1816, 1817, 1818, 1819, 1820.
*Thomas Osgood	1817.
*Nathan Tufts	1818, 1819, 1820. [1828.
*George Bartlett	1819, 1820, 1821, 1822 , 1826, 1827,
*Ebenezer Baker	1821, 1822.
*Elias Phinney	1821, 1822.
*David Devens	1821, 1822.
*Ambrose Cole	1821, 1822.
*Samuel Jaques, Jr.	1823.
*Joseph Phipps	1823, 1824, 1825, 1829, 1830.
*Jonas Tyler	1823, 1824, 1825.
*John Hurd	1823, 1824, 1825.
*John Harris	1823.
*Benjamin Adams	1824, 1825.
*Isaac Blanchard	1824, 1825, 1826, 1827, 1828.
*Timothy Walker	1826, 1827, 1828.
*Stephen Gorham, (Jr.)	1826, 1827.
*Reuben Hunt	1826, 1827, 1828.
*Samuel Abbot	1828, 1834, 1835, 1836.
*Charles Forster	1829, 1830, 1831, 1832, 1833, 1834 , 1835, 1836 , 1837, 1838, 1839, 1840.
*John J. Fisk	1829.
*Thomas Marshall	1829, 1830, 1831, 1832, 1833 , 1840.
*Nathan Pratt	1829, 1830.
James Gould	1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1844, 1845, 1846, 1847.
*Thomas J. Goodwin	1831, 1832 , 1833.
*Samuel Cutter	1831, 1832, 1833.
*Thomas Hooper	1834, 1835, 1836, 1841.
Thomas F. Holden	1834, 1835, 1836, 1837, 1838, 1839 , 1840.
*Samuel S. Reynolds	1837, 1838, 1839, 1844, 1845.
*Jacob Forster, (Jr.)	1837, 1838, 1839, 1840, 1841, 1842.
James Dana	1840, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857.

† The Chairmen are ascertained in several instances, where the records fail, by their signatures to reports and warrants, and by other documents on file.

‡ Resigned, and Thomas Osgood chosen to fill vacancy, Jan. 28, 1817.

- *Henry P. Fairbanks **1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853.†**
- *George S. Adams 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857.‡
- Abraham W. Crowninshield 1841, 1842, 1843, 1844, 1845.
- *James Swan 1842, 1843.
- Henry K. Frothingham 1843,§ 1846, 1873, **1874.**
- Caleb Pratt 1846, 1847.
- *Thomas M. Cutter 1848, 1849, 1850, 1851, 1852.
- Alfred B. Hall 1848.
- Joseph Young 1849, 1850, 1851, 1852.
- *Horace G. Hutchins 1853,|| **1854, 1855, 1856, 1858, 1859, 1860.**
- Joseph F. Hovey 1853, 1854, 1855.
- Foster Peirce 1854, 1855, 1856, 1857, 1858.
- Josiah F. Guild 1856, 1857, 1858, 1859, 1860.
- George Johnson 1857, 1858, 1859, 1860.
- *John Fosdick 1858, 1859, 1860, 1861.
- *Edwin F. Adams 1859, 1860, **1861, 1862, 1863.**
- Henry Lyon 1861, 1862, 1863, **1864, 1865, 1866.**
- William Murray 1861, 1867, 1868, 1869, 1870, 1871, 1872.
- Abram E. Cutter 1861, 1874, 1875,†† 1876, 1877.
- William H. Kent 1862, 1863, 1871, 1872, **1873.**
- Francis Boylston Austin 1862, 1863, 1864, 1865, 1874.
- S. Stoddard Blanchard 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869.
- John K. Fuller 1864, 1865, 1866, **1867, 1868, 1869.**
- George A. Guild 1864, 1865. [1877.
- John B. Wilson 1866, 1867, 1873, 1874, 1875, 1876,
- William Raymond 1866, 1868, 1869.
- Solomon G. Phipps 1867, 1868, 1869, 1870, **1871, 1872.**
- Thomas M. Devens 1870, 1871, 1872.
- John P. Barnard 1870, 1871.
- G. Washington Warren **1870.**
- Charles R. Morse 1872, 1873.
- Isaac Sweetser 1873, 1874, 1875, 1876, 1877.
- Henry H. Edes **1875, 1876, 1877.**
- Edward J. Forster 1876, 1877.

† Died in office, Feb. 14, 1854, having served thirteen years. He was chairman during the entire period.

‡ Mr. Adams's term of service exceeded by three years that of any other member.

§ *Vide ante*, p. 97, foot-note §.

|| Chairman this year from the death of Mr. Fairbanks till the annual meeting in April, 1854.

†† Mr. George S. Pendergast was chosen this year (1875), but never qualified.

DEACONS OF THE CHURCH.

	Chosen.	Ceased to serve.
*Joseph Tufts † . . .	April 1, 1817.	Died Dec. 17, 1818.
*Thomas Osgood . . .	April 1, 1817.	Died March 21, 1818.
*Elias Phinney ‡ . . .	April 1, 1819.	{ Resigned March 5, 1826, and removed to Lexington.
*Joseph Phipps . . .	April 1, 1819.	Died May 15, 1842.
*Isaac Blanchard . . .	March 5, 1826.	Died June 29, 1867.
*Charles Forster . . .	Jan. 1, 1843.	{ Removed to Somerville, 1845. Returned to Charlestown, where he died Sept. 1, 1866.
*Lemuel Mills . . .	Nov. 2, 1845.	Removed to Walpole, 1853.
*George S. Adams . . .	Nov. 6, 1853.	Removed to Belmont, 1859.
Henry K. Frothingham	April 3, 1859.	
*Judson Murdock . . .	Jan. 5, 1868.	Died June 27, 1877.
Charles L. Heywood . . .	Jan. 5, 1868.	{ Removed to Waverley. Resigned March 2, 1873. Returned to Charlestown.
G. Washington Warren	Jan. 5, 1868.	Removed to Boston, 1871.
Henry Lyon	Dec. 3, 1871.	
Abram E. Cutter . . .	June 1, 1873.	
Isaac Sweetser	Dec. 2, 1877.	

TREASURERS OF THE CHURCH.

	Chosen.	Ceased to serve.
*Thomas Osgood †	April 1, 1817.	March 21, 1818.
*Elias Phinney	May 1, 1818.	June 5, 1822.
*Joseph Phipps	June 5, 1822.	Feb. 21, 1842.
*Isaac Blanchard	Feb. 21, 1842.	Jan. 30, 1861.
Henry K. Frothingham	Jan. 30, 1861. §	

† At a meeting of the brethren at the house of Capt. E. T. Holmes, April 1, 1817, it was *Voted*, That Brothers Joseph Tufts and Thomas Osgood be requested to distribute the elements at the Communion, and collect the Contribution.

Voted, That Brother Thomas Osgood be requested to take charge of the Church plate, to provide suitably for the Communion, and to hold in his hands the proceeds of contributions.

‡ May 1, 1818. At a meeting of the brethren of the Church, convened this evening at the house of Capt. E. T. Holmes, it was *Voted*, That Brother Elias Phinney be requested to assist in distributing the elements at the Communion.

At a meeting of the Church holden at the house of Capt. E. T. Holmes, April 1, 1819, it was voted to proceed to the choice of Deacons; and Brothers Elias Phinney and Joseph Phipps were unanimously elected to be the Deacons of the New Church.

§ The last four of these nine dates are determined from the account books of the Treasurer.

FORMATION OF THE CHURCH.

CHARLESTOWN, March 26, 1817.

THE SECOND CONGREGATIONAL SOCIETY IN CHARLESTOWN, having made provision for public worship and instruction, having contemplated also the formation of a church and the administration of Christian ordinances and discipline therein, the undersigned are desirous of concurring in these views; trusting that the measure proposed will meet the divine blessing, and be found conducive to the interests of religion and virtue in this place: —

COVENANT OF THE CHURCH.

We do therefore, in the presence of God, as disciples of Jesus Christ his Son, and in humble dependence on his Spirit, agree to become members of a Christian Church, to be called "The Second Congregational Church of Christ in Charlestown." We consider this act, by which we thus unite, as a deliberate testimony of our belief in the Christian religion, and our desire to be subjects of its influence and partakers of its blessings; as an engagement to observe Christian worship and ordinances with the Church; as a pledge of brotherly love, and of the duty of mutual encouragement and assistance in promoting in ourselves and others the power of religion; and finally as a solemn acknowledgment of the Word of God as the rule of our faith and practice.

*THOMAS PRENTISS,† *Pastor elect.*

*JOHN TUFTS.

*TIMO. WALKER.

*JOSEPH TUFTS.‡

*THOMAS OSGOOD.

*SARAH RUSSELL.

*ELIZABETH BARTLETT.

*MARY TUFTS.

*MARY BARTLETT.

*ABIGAIL WALKER.

*HANNAH OSGOOD.

*HANNAH TUFTS.‡

*ABIGAIL TUFTS.

*ELIZABETH TUFTS.

† The Rev. Thomas Prentiss was dismissed from the Church in Medfield; Timothy Walker and his wife Abigail, Thomas Osgood and his wife Hannah, Miss Sarah Russell, daughter of the Hon. James Russell, Elizabeth wife of the Hon. Josiah Bartlett, Mary wife of Nathan Tufts, and Mary wife of George Bartlett were dismissed from the First Church in Charlestown; and John Tufts and his wife Elizabeth, Joseph Tufts and his wife Hannah and his daughter Abigail Tufts were received from the Church in Medford.

‡ Mr. Joseph Tufts of Charlestown married, for his first wife, Abigail Tufts of Medford, March 31, 1783. She was the mother of all his children, — Joseph, *Abigail*, Lydia, Bernard, Asa, *Lucy*, *Mary*, Edmund, *Mercy*, *Harriot*, and *Caroline*, — born 1783–1801. Those whose names are italicized were members of this Church. July 12, 1802, Mr. Tufts married in Medford, as his second wife, Hannah Williams of that town; and it was she who signed the Covenant printed above, with her husband and step-daughter, Abigail Tufts.

RECORD OF PERSONS ADMITTED TO THE CHURCH AFTER ITS FORMATION, MARCH 26, 1817.

ADMISSION TO THE CHURCH.

APRIL 1, 1817.

The brethren of the Church met, according to a notice previously given, at a room in the house of Capt. E. T. Holmes; when it was,

"*Voted*: That persons wishing to become members of the Church shall, upon making application to the pastor, and no objection appearing, be propounded publicly; and, having stood propounded over one Sabbath, shall then be received to the Church, if there be no objection, upon assenting to the following form of profession: —

PROFESSION.

"In the presence of God and before these witnesses, you offer yourself for admission to this Christian Church. You regard this transaction as a profession of your belief in one living and true God; a testimony of your faith in Jesus Christ; and an acknowledgment of the Sacred Scriptures as containing the only perfect rule of faith and practice. You design to commemorate the Author and Finisher of our faith in the manner appointed for his Church, as one whom the Father hath sanctified and sent into the world to be our teacher, example, and Lord; as having died for our sins, and risen again; and as being now exalted to be an advocate with the Father, to raise the dead and judge the world.

"In a humble and grateful reliance upon the mercy of God for the pardon of sin, and the aid of his Spirit in the performance of duty, you now solemnly take upon yourself the engagements of the Christian profession. You will, as you shall have opportunity, acknowledge your relation to this Christian community, by an attendance upon the services of religion, a performance of the offices of Christian affection, and a submission to the laws of Christian order." †

It must be distinctly understood that the original registers of the Church present only the dates of admission and the names of the persons admitted, without even the prefixes *Mrs.* and *Miss*; and that all matter which appears in this printed list other than the mere names and dates has been supplied by the editor from information gathered from various sources, but chiefly from the older members of the Church. After 1840, the prefixes *Mrs.* and *Miss* occasionally occur in the registers.

A star prefixed to a name indicates that the person has deceased.

[DURING MR. PRENTISS'S MINISTRY.]

1817.

April 6. Rebekah-Gorham Vose. Daughter of George Bartlett. Wife of Elijah Vose, Jr. Resides in Boston.

† *Vide ante, sub anno 1816, pp. 63, 64.*

1817.

- May 4. *Alice Bridge. Widow of Matthew Bridge.
 *Elizabeth Bridge. Wife of Nathan Bridge. Removed to Boston.
- June 1. *Joseph Hurd, and his wife, } From First Church in Charles-
 † *Hannah Hurd, and } town. He removed to Ports-
 daughter, } mouth, N. H.
 *Ruth Rogers. Widow of Abner Rogers. Married, Jan.
 22, 1824, Hon. Daniel Appleton White, of Salem.
 From First Church in Charlestown.
- *Elizabeth Winn. Wife of Ebenezer B. Winn.
 *[Jane] Caroline Devens. Wife of Richard Devens.
 *Harriet Hurd, Miss. } Daughters of Benjamin Hurd, Jr.
 *Abigail Hurd, Miss.† }
- July 6. *Eunice Cutter. Wife of Samuel Cutter.
 *Hannah-Brown Hurd. Wife of John Hurd.
 *Lucy Tufts, Miss.§ }
 *Mary Tufts, Miss. } Daughters of Joseph and Abigail Tufts.
 *Mercy Tufts, Miss. }
 *Hannah-Wilkins Osgood, Miss. } Daughters of Thos. Osgood.
 Harriet Osgood, Miss.¶ } Resides in New York City.
- Aug. 3. *Ann Knox. Wife of Robert Knox, U.S.N. And their daughter,
 Ann-Richardson Knox, Miss. Resides in Everett.
 *Mary-Loring Raymond. Wife of Samuel Raymond.
 *Eliza Walker. Daughter of Joseph Hurd. Wife of William
 J. Walker, M.D.
 *Henrietta Hixon. Wife of Samuel C. Hixon, U.S.N.
- Sept. 7. *Rebecca Harris. Wife of Captain Thomas Harris. Removed
 to Billerica.
 *Catharine Phinney. Daughter of Hon. Josiah Bartlett. Wife
 of Elias Phinney. Removed to Lexington.

[IN THE HANDWRITING OF JOSEPH HURD, ESQ.††]

- Oct. 5. *Joseph Phipps, Jr., and his wife,
 *Mary Phipps.

† June 1, 1817. Before the Communion Service, Mary, wife of William S. Phipps, a member of the Church in Portland under the care of Rev. Edward Payson, was granted permission to commune stately with this church. [Mrs. Phipps, now deceased.]

‡ Abigail Hurd married Jechonias Thayer. Transferred to Park St. Church, Boston.

§ Lucy Tufts married Gershom Whittemore, of West Cambridge, Oct. 19, 1831.

¶ Harriet Osgood married Thomas Mandell, of New Bedford, in 1863.

†† Oct. 21, 1817. *Voted:* That Brother Joseph Hurd be Moderator of the Church during their destitute and bereaved state . . . and that he be requested to take the church book of records, and continue the records from the decease of our beloved pastor.

List of the reverend clergymen who have administered the Communion since the death of the Rev. Thomas Prentiss.

1817.

- Oct. 5. Rev. Prof. POPKIN, Cambridge.
 Nov. 2. Rev. Mr. TUCKERMAN, Chelsea.
 Dec. 7. Rev. Mr. GANNETT, Cambridge.

1818.

- Jan. 4. Rev. Mr. TUCKERMAN, Chelsea.
 Feb. 1. Rev. Dr. RICHMOND, Dorchester.
 Mar. 1. Rev. Mr. GANNETT, Cambridge.
 April 5. Rev. Mr. FISK, West Cambridge.

1817.

- Dec. 7. *Gamaliel Bradford. From the First Church in Boston.
 *Elias Phinney. From the First Church in Charlestown. Removed to Lexington.

1818.

- April 5. *Richard Boylston. From the First Church in Charlestown.
 *Joseph Adams, Jr., and his wife, } From the Church in Med-
 *Phebe Adams. } ford.

—◆—
 [DURING DR. WALKER'S MINISTRY.]

- June 7. *Grace Hurd, Miss. }
 *Mary Hurd, Miss. } Daughters of Benjamin Hurd, Jr. From
 *Hannah Skinner.† } First Church in Charlestown.
 *Nancy Brackett. Wife of Isaac Brackett. From the Church in Quincy.
- Aug. 2. *Rebecca-Call Bartlett, Miss. Daughter of Hon. Josiah Bartlett. Removed to Boston.
 *Rebecca Parks. Wife of Gen. Warham Parks. From the Church in Westfield. And their daughters,
 *Mary Parks, Miss. Married William Hurd, July 26, 1820.
 *Rebecca Parks, Miss.
- Oct. 4. *Mary Wheat, Miss.‡ Communed subsequently with First Church in Charlestown. And her sister,
 *Rebecca Wiley. Wife of Stephen Wiley.§
- Nov. 1. *Isaac Blanchard, and his wife,
 *Margaret Blanchard. Daughter of Levi Wilder.
- Dec. 6. *William F[isk] Stone. Removed to Cambridge.
 *Mary Edes. Widow of Thomas Edes, Sr.
 *Caleb Symmes. From the Church in Littleton.
- 1819.
- Feb. 7. Margaret Ruthven, Miss. || } Daughters of Mrs. Helen Ruth-
 *Marion Ruthven, Miss. } ven. Removed to Boston.
- Mar. 7. *Seth Knowles, and his wife,
 *Sarah Knowles. Daughter of Matthew Bridge.
 *Ebenezer Baker, and his wife,
 *Alice Baker. Daughter of Matthew Bridge.
- June 6. *Harriet Jaques. Wife of Samuel Jaques. From First Church in Charlestown. [Charlestown.]
- Oct. 3. *Rhoda Carlton. Wife of John B. Carlton. Removed from 1820.
- Aug. 6. *Martha Bartlett, Miss. } Daughters of Hon. Josiah Bart-
 *Charlotte Bartlett, Miss. } lett. They married successively
 *Ann Bartlett, Miss. } Francis E. Goddard.

NOTE. — Mr. Henry A. Breed, a member of the First Church in Lynn, communed with this church from March 26, 1817, till his return to Lynn, April 21, 1819.

† Wife of John Skinner.

‡ Daughter of Joseph Wheat, of Hollis, N. H.

§ The marriage of Stephen Wiley and Rebecca Wheat, July 1, 1817, was the only one solemnized by Mr. Prentiss during his pastorate.

|| Now a resident of Cambridge.

1820.

- Sept. 1. *Harriot Tufts, Miss. Married James Russell, of W. Cambridge.
 *Caroline Tufts, Miss. Married Gershom Whittemore of
 West Cambridge in 1824. Both daughters of Joseph Tufts.

1822.

- June 5. *Thomas C. Hayward, and his wife, } Fr. Church in Federal St.,
 *Elizabeth Hayward. } Boston. Removed from C.

- July 7. *William S. Phipps.

*Thomas Child, and his wife, } Removed to Roxbury.
 *Charlotte Child.

*Phebe-Preston Adams, Miss. Daughter of Joseph Adams.
 Married Daniel Lee Mudge. Removed to Lynn.

- Sept. 25. *Phebe Phipps. Wife of William S. Phipps. From the First
 Church in Charlestown.

1823.

- Feb. 2. *Mary Cunningham. Wife of Calvin Cunningham.

- April 6. *Susan Adams. Wife of Henry Adams.

*Charlotte Julien, Miss. Daughter of Jean Baptiste Gilbert
 Payplat dis Julien, of Boston. Removed to Concord.

*Sarah [-Page] Osgood, Miss. Daughter of Thomas Osgood.

- May 4. *Elizabeth Gorham, Miss. Daughter of Hon. Nathaniel Gor-
 ham. Removed to Cambridge.

*Catharine-Emily-Richardson Waldo. Wife of Henry S. Waldo.
 Relations transferred to Franklin Street Church, Boston.

*Catharine Bartlett, Miss. Daughter of George Bartlett. Mar-
 ried Rev. James Walker, D.D.

- Aug. 3. *Cornelius Clark, and his wife,
 Abigail Clark. Resides in Neoga, Ill.

- Oct. 5. *Cynthia Curtis. Wife of Elijah S. Curtis.

1824.

†

*Samuel Adams. From Church in Medford.

*George Bates, M.D. Naval Storekeeper. Removed to Boston.

- Nov. 7. Sarah Carter, Miss. Daughter of William Carter. Married
 Charles Stearns, Jr. Resides in Dedham.

† These two letters from the church files, duly endorsed in Dr. Walker's handwriting, indi-
 cate that the persons named in them either joined the Church or communed without form-
 ing a connection with it. Through inadvertence, no entries were made in relation to them
 in the records of the Church.

I.

ROXBURY, August 7.

DEAR SIR, — The bearer of this, Mrs. Scott, and her daughter, will attend your preach-
 ing; as they are communicants of my Church they wish to commune with you. This informa-
 tion is given at their desire; their conduct is exemplary. I regret that you did not come
 to Roxbury yesterday, as Association was at my house.

With great regard and esteem,

Your friend,

J. BRADFORD.

(Addressed), Rev. Mr. WALKER, Charlestown.

(Filed in J. W.'s hand,)

Mrs. Scott and her daughter. Testimonials from Roxbury.

[As the Rev. John Bradford died Jan. 27, 1825, and his successor, the Rev. John Flagg,

1827.

- Oct. 7. *Samuel Bigelow, and his wife, } Removed to Cambridgeport.
 *Mary-Ann Bigelow. }
 *Charles Forster.
 James Gould, and his wife, } Reside in Lexington.
 Caroline W. Gould. }

1829.

- June 7. Persis Hurd. Wife of John Hurd. Resides in Roxbury.
 Nov. 1. Caroline Swift, Miss. Daughter of Captain Benjamin Swift.
 Married Abraham Andrews, Nov. 14, 1830.

1830.

- May 2. *Eliza-Ann Blanchard. Wife of Isaac Blanchard.
 July 5. *Susannah [-Catherine] Forster. Wife of Charles Forster.

1831.

- Aug. 11. *Emily Richardson. Wife of Asa Richardson.
 Oct. 1. Sarah Frost. Wife of Joseph Frost. Resides in Brentwood,
 New Hampshire.
 Susan [-Currier] Hay, Miss. Daughter of William Hay. Mar-
 ried Barnabas Edmands.
 Nov. 6. *William Austin. Warden of the Prison. } Removed to
 *Hepsey D. Austin, his wife. } Lowell.

1832.

- *Hepzibah Tufts. Wife of Leonard Tufts.
 *Hepzibah † Fosdick. Wife of John Fosdick.
 *Charles Lincoln [Jr.]. Communed subsequently with the Win-
 throp Church in Charlestown.
 *[Martha B.] ‡ Lincoln, his first wife.
 Aug. 5. *Eliza Bird. Wife of James Bird.

† This is an error. Mrs. Fosdick's name was Deborah (Frothingham), as we are in-
 formed by her daughter. Mrs. Leonard Tufts was Hepzibah Fosdick, sister of John Fosdick.

‡ The Christian name of Mrs. Lincoln was omitted by Dr. Walker in the original record.
 It is here supplied in brackets from information furnished by the son of Mr. Charles Lin-
 coln, Jr., and his wife, Martha B. Lincoln.

was settled in West-Roxbury, February 2, 1825, this letter, without date, must have been
 written between 1818, when Dr. Walker was settled, and the first-named year.]

Mrs. Susannah Scott, *née* Homans, was a sister of Benjamin Homans, of Washington,
 D. C., married Peter Chardon Scott, a grandson of Peter Chardon, of Boston, and died in
 Roxbury in 1834. Her daughter, Miss Harriet Scott, died, unmarried, in 1827.

II.

This certifies that [*] Mr. William Stickney and his wife [*Margaret Nowell Stickney]
 have been four years in communion with the Church now under my pastoral care. They
 are in good Christian standing, and are now recommended to the fellowship of any Church
 with which they may wish to hold Christian communion.

C. STETSON,

April 18, 1827.
 (Addressed)

Pastor of the First Church in Medford.

To Rev. JAMES WALKER, Charlestown.

1833.

- April 7. *Abigail Harris. Wife of Captain Thomas Harris, Second. Removed to Brattleboro', Vt.
 *David Stetson, and his wife, } Received from First Church in
 *Sarah Stetson. } this town.

June 1. *Samuel Cutter.

1834.

- May 4. *Aaron Sargent, and his wife,
 Sarah Sargent. Resides in Somerville.
 *Elizabeth H. Sargent, Miss. { Daughters of Rev. Nahum
 *Martha W. Sargent, Miss. { Sargent. From First Church
 in Malden.

1835.

- June 19. George W. Warren.† From the Church in New Bedford.
 Sept. 6. William W. Wheildon, and his wife, } Reside in Concord.
 Juliet R. Wheildon. }
 *Susan F. Cutter. Wife of Thomas M. Cutter.

Nov. 1. Sarah Tufts. Wife of Nathan Tufts, 2d. Resides in Somerville.
 1836.

- Jan. 3. Lucy-Ann Dwight. Daughter of Hon. Alden Bradford. Wife of Henry Dwight. Resides in Boston.
 May 1. Mary Hooper. Wife of Thomas Hooper. From the Universalist Church in this town.
 Mary P. Payson, Miss. Daughter of Samuel Payson. Transferred to First Cong. Church in West Cambridge, 1855.
 June 5. *Charles F. Waldo, U.S.N., and his wife,
 *Sarah-V[ose] Waldo. Daughter of Jacob Forster, Sr.

1837.

- April 2. *Sumner Boynton, and his wife, } Removed to Groton.
 *Mary Boynton. }
 May 7. Caleb Pratt, and his wife, } Transferred to Winnisimmet Cong.
 Pomona Pratt. } Church, Chelsea, Feb. 28, 1852.
 *George S. Adams, and his wife, } Removed to Belmont.
 *Lucy Adams. }
 Henry K. Frothingham. Resides in Cambridge.
 Jason F. Kennedy. Resides in Peoria, Ill.
 June 4. *Mary Phelps. Wife of Elisha L. Phelps.
 *Sophia K. Marshall, Miss. Daughter of Thomas Marshall.
 Sept. 3. *Mary Stetson, Miss. } Daughters of David and Sarah
 Catherine Stetson, Miss. } Stetson.
 Oct. 1. *Lucy Caldwell. Wife of Moses H. Caldwell.
 *Mary Walker, Miss. Daughter of Samuel Walker. Removed to Boston.
 Dec. 3. Mary-H[all] Loring, Miss. Daughter of Col. Joseph Loring.
 Resides in Dorchester.

† The same person who made profession Jan. 5, 1863.

1838.

- Jan. 7. *Joshua Simmons Bailey, and his wife,
Elizabeth Bailey. Resides in East Somerville.
- May 6. Temperance Turner. Wife of Francis Turner. From the Second
Church [South Parish] in Scituate.
- June 3. *Edward Pratt, and his wife, } Removed to Chelsea.
*Thankful P. Pratt.
- Sept. 2. *Eliza Johnson. Widow of John Johnson.
Mary W. Dupee. Widow of Isaac T. Dupee. Married J. W.
C. Morrison. Resides in Yankton, Dakota.
- Dec. 2. Caroline Devens, Miss. Daughter of Richard Devens. Mar-
ried Charles W. Morris, U.S.N.

1839.

- Jan. 6. *Ann Payson, Miss. Daughter of Samuel Payson. Married
Rev. W. D. Wiswall. Removed to Cambridge.
- Feb. 3. Amy T. Brown. Wife of Benjamin Brown, Jr. From the South
Church, Portsmouth, N. H. Resides in West-Roxbury.
- April 7. *Charlotte [T.] Lamson, Miss. Daughter of John Lamson.
Removed to Arlington.
- Mary-Jane Bradley. Wife of Edwin Bradley. Resides in Boston.
- May. 5. *Ann Brown. Wife of John H. Brown.
*Elizabeth-Heath Frothingham. Wife of Henry K. Frothingham.
Helen-Augusta-Bainbridge Knox, Miss. Daughter of Robert
Knox. Married C. J. Van Alstine, U.S.N. Resides in
Everett.
- Sarah-Elizabeth Tufts, Miss.† } Daughters of Nathan, 2d, and
Martha Tufts, Miss. . } Sarah Tufts, of Somerville.
- June 2. *Ruth-Tufts Breed. Daughter of Elijah Vose, Sr. Wife of
Ebenezer Breed.
- Mary-Folsom Sleeper. Wife of Hon. John S. Sleeper. Resides
in Roxbury.

—◆—
*Persons from other Churches who were Regular Communicants in March, 1840, but
who did not form a connection with the Harvard Church.*

- | | |
|--------------------------------------------|---------------------------------------------|
| *Abram R. Thompson, and his wife, | Caroline Moore, Miss. Daughter of Thomas |
| *Elizabeth B. Thompson, | Moore. Resides in Kingston. |
| *Agnes Muirhead. Widow of James Muir- | *Naomi Downes. Widow of Jesse Downes. |
| head. | *Lucy Downes, Miss, their daughter. |
| *Sarah (Churchill) Stearns. Wife of Joshua | *Maria-Gertrude Downes. Wife of |
| Bracket Stearns. | Commodore John Downes, U.S.N. |
| *Eliza Stearns, Miss.† Married Cap- | Jonathan F. Locke, and wife, } Reside in W. |
| tain James Silver, of Salem. | Mary M. Locke. } Medford. |
| Harriet Stearns, Miss.‡ Resides in | *Abby Cole. Wife of John S. Cole. |
| Salem. | *Sarah Gregory. Wife of John Gregory. |
| *Isaac Sweetser. | *Sarah E. Skinner. Wife of John F. Skinner. |
| *Harriet Tolman. Wife of William Tolman. | *Penelope Barker. Wife of Josiah Barker. |

† Sarah-Elizabeth Tufts married Andrew B. Kidder, of Somerville.

‡ Daughter of William Stearns.

[DURING DR. ELLIS'S MINISTRY.]

1841.

- April 4. Abraham W. Crowninshield. Resides in Somerville.
 *Sarah B. Crowninshield, his wife.

- May 2. *Leonard Tufts.

*Benjamin Whipple, and his wife, } Tr. from First Universalist
 *Catherine Whipple. } Church in Charlestown.

- Nov. 7. Mary Ayer, Miss. Daughter of Nathaniel Ayer. Married
 George C. Stevens, of Somerville.

1842.

- Mar. 6. *Joshua Rand Seavey, and his wife,
 Harriet Seavey. Resides in North Cambridge.

- July 3. *Mary P. Locke, Miss. Daughter of Jonathan Locke. Re-
 moved to Cambridgeport.

*Nancy Munroe. Wife of Henry Munroe. [Boston.
 Catherine A. Peirce. Wife of Foster Peirce. Resides in
 *William Eager. Removed to Boston.

1843.

- Jan. 1. Sarah Sampson. Wife of Ebenezer Sampson. And her sister,
 *Hannah H. Howe, Miss. Married Daniel Bartlett, Jr.,
 of Newton.

- June 4. *John Hurd, and his daughter,
 Julia H. Hurd, Miss. Married Hon. Horace G. Hutchins,
 Oct. 22, 1844. Resides in Roxbury.

*Maria L. Frothingham. Wife of Henry K. Frothingham.

- July 2. *Margaret A. Stetson. Wife of Capt. Lemuel Stetson. Re-
 moved to Newton.

Cornelius S[owle] Carteè, and his } Tr. fr. Westminster Cong.
 wife, Susan F. Carteè. } Ch., Providence, R. I.

- Oct. 1. *Catherine Ayer. Wife of Samuel Ayer. Transferred from
 South Congregational Church, Boston.

- Dec. 3. *Catherine Whiting. Wife of Augustus Whiting, M.D.
 Martha [-Lithgow] Downes. Daughter of Richard Devens.
 Wife of Albert E. Downes, U.S.N.
 *Charles W. Morris, Lieut. U.S.N.

- | | |
|------------------------------------------------------------------------|-------------------------------------------------------------------|
| Sophia (Kendall) Marshall. Wife of Thomas Marshall. Resides in Weston. | H. G. O. Blake. Resides in Worcester. |
| | *Sarah-Chandler (Ward) Blake, his wife. |
| Sarah Whitman. Widow of Rev. Bernard Whitman. Resides in Lexington. | *Rachel (Ireland) Cutter. Wife of Samuel Cutter. |
| *Magdalen Jarvis. Widow of Samuel Bowman Jarvis. | *Mary A. G. Stowell, wife of John J. Stowell. |
| *Anne Hunt. Widow of Samuel Hunt, of Cambridge. | *Sarah Popkin. Widow of Col. John Popkin. "A resident of Malden." |
| *Mercy Hammond. Widow of Capt. Gardiner Hammond, of Boston. | Ebenezer Sampson. |
| | *Marshall H. Oliver. |
| *Elizabeth Lovering. Wife of Rob't Lovering. | |

1844.

- Jan. *Calvin Angier. From Church of the Messiah, New York.
- July 7. Elizabeth Austin, Miss. Daughter of Hon. William Austin.
Married Rev. James Thurston. Resides in West Newton.
*Simon Blanchard. (On his death-bed.) Died July 18, 1844.
- Dec. 1. *Louisiana Blanchard, his widow.
*Martha W. Bradshaw. Wife of Capt. Eleazer E. Bradshaw.
Lucy J. Walker, Miss. Daughter of Hon. Timothy Walker.
*Abby M. Marshall, Miss. Daughter of Thomas Marshall.
Removed to Weston.
*Moses H. Caldwell.

1845.

- Feb. 2. *Jane Gage.† Widow of Ebenezer W. Gage.
‡ John K. Fuller, and his wife, } Reside in Boston.
Harriet J. Fuller.
- Mar. 2. *Francis H. Blanchard, and his wife,
*Sarah M. Blanchard. Daughter of Rev. Edward Richmond, D. D., of Dorchester.
- April 6. *Mary Rice. Wife of Matthew Rice.
Maria Raymond. Wife of William Raymond.
*Adeline Grubb. Wife of John Grubb.
*Abijah Goodridge.
- May 4. Sarah Robinson. Daughter of Rev. John Campbell. Wife of John Robinson, U.S.N. Resides in Roxbury.
- June 1. Charlotte L. Reed. Daughter of George B. Lapham. Wife of Josiah Reed. Resides in Arlington.
Maria [-Louisa] Thompson, Miss. Married Rev. Charles R. Clark. Resides in Berkley, near Oakland, California.
Mary-Otis Robbins. Wife of Walter Robbins.
Transferred from Second Church [South Parish] in Scituate.
- July 6. *Lucy Austin. Widow of Hon. William Austin.
Lucy J. Austin, Miss, her daughter. Married George A. Whiting, June 2, 1847. Resides in Marblehead.
Anna-Maria Babbitt, Miss. Married Joseph H. Walker, Nov. 19, 1845. Resides in Cambridge.
- Nov. 2. *Lemuel Mills, and his wife, } Trans. from First Church in
Lucy Mills. } Needham. Rem. to Walpole.
- Dec. 7. George A. Whiting. Married Lucy J. Austin. Resides in Marblehead.

† Mrs. Gage died January 3, 1867, aged ninety-six years and six months. She witnessed the Battle of Bunker Hill and the burning of Charlestown from Copp's Hill in Boston, where she was born, June 19, 1770, the daughter of John Baird.

‡ Miss Abby Osgood, daughter of Deacon Thomas Osgood, of Charlestown, a member of the Unitarian Church in New Bedford, communed with this church from 1845 until her marriage with Thomas Mandell, of New Bedford, in 1851.

1846.

Harriet Jaques. Wife of Oliver Jaques. Resides in Boston.
Lucy M. Mills, Miss. Daughter of Lemuel Mills. Transferred
to First Church, Walpole, 1866. Married Joseph L. Ellis.

May. 3. *Eliza Bradford. Wife of Duncan Bradford.

June 7. *Susan E. Fessenden. Wife of Charles P. Fessenden.

*Catherine A. Skinner, Miss. } Daughters of John Skinner.
July 5. *Emeline G. Skinner, Miss.† }

Aug. 2. Margaret W. Pratt. Wife of Edward Pratt. Resides in Boston.

Dec. 6. *Catherine Waters. Wife of John Waters. Removed to Boston.

1847.

Jan. *Hannah H. York. Widow of Capt. Joseph York.

June 6. H. Maria Thompson. Wife of J. Bowers Thompson.

Sept. 5. *Maria A. Boardman, Miss. Daughter of Joseph F. Boardman.‡
Removed to Westboro'.

Nov. 7. *Lucretia Johnson. Widow of Reuel Johnson.

1848.

Mar. 5. *Sophia L. Burr. Wife of Henry T. Burr.

July 2. Sarah B. Gregory, Miss. Daughter of John Gregory. Resides
in Cambridge.

1849.

Jan. 7. *John Sweetser, and his wife,
*Elizabeth Sweetser. Daughter of William Addi-Scott.

May 6. Susan M. Peters. Wife of Andrew B. Peters. Resides in
Cambridge.

Dec. 2. *Henry P. Fairbanks, and his wife,
*Mary [-Hurd] Fairbanks. Daughter of John Skinner.

1850.

Jan. 6. Mary-Ball Edes, Miss. Daughter of Capt. Robert Ball Edes.
Married James S. Noyes. Resides in Brooklyn, N. Y.

Feb. 3. Amy M. Bradley, Miss. Daughter of Abiad Bradley, of East
Vassalboro', Me. Resides in Wilmington, N. C.

April 7. *Susan A. Waldo, Miss. Daughter of Charles F. Waldo.

July 7. Lemuel Pitts, and his wife, } Reside in Arlington.
Harriet-Ann Pitts.§ }

1851.

Jan. 5. *Lucia A. Warren. Wife of Leander Warren, of Baltimore, Md.

Feb. 2. Samuel M. Felton. Resides in Philadelphia, Penn.

June 1. Jonathan V. Fletcher, and his wife, } Reside in Belmont.
Marcy-Ann Fletcher. }

*Edward Dana, and his wife,

Elizabeth H. Dana. Married Dr. William E. Underwood.

† Emiline G. Skinner married John P. Welch.

‡ Joseph Freeland, of Hopkinton, took the name of Boardman, and married a daughter
of Judge Brigham, of Westboro', where he died.

§ Daughter of Capt. George Pierce, of Arlington.

1851.
 Nov. 2. *Edward H. Pratt, and his wife,
 Clarissa W. Pratt. Resides in Chelsea.
 Dec. 7. Charlotte-Louisa Waldo, Miss. } Daughters of C. F. Waldo.
 Phebe-Messinger Waldo, Miss. } Reside in Salem.
1852.
 Jan. 4. Margaret W. Frothingham, Miss. Daughter of Henry K.
 Frothingham. Resides in Cambridge.
 A[bby] A. L. Kelly. Widow of Phineas Kelly, of Saco, Me.
 Married Richard Nichols. Resides in Chelsea.
 Oct. 31. *Margaret W. Blanchard, Miss. Daughter of Isaac Blanchard.
 Dec. 5. *Sarah L. Lapham, Miss. Daughter of Charles Lapham.
1853.
 Jan. 2. *Elmira P. Cotting.† Wife of William W. Cotting. Removed to
 West Cambridge.
 May 1. *Sarah Jaques. Wife of Henry Jaques.
 June 5. *Sarah-Rebecca Andrews, Miss. } Married, successively, Hon.
 Mary-Louisa Andrews, Miss. } Jonathan Stone.
 Lucy W. Bradshaw, Miss. Daughter of Capt. E. E. Bradshaw.
 Married Josiah F. Guild, Oct. 9, 1854.
 July 3. *Margaret W. Locke. Widow of Jonathan Locke. From the
 Baptist Church. And her daughter,
 Lydia W. Locke, Miss. From the Winthrop Church.
 Married William W. Russell, of West Cambridge.
1854.
 Jan. 1. Francis Vaughan Bulfinch. Resides in Boston.
 *Mary Bulfinch, his wife.
 Dec. Priscilla P. Edes. Wife of Robert Ball Edes, Jr. From the
 First Church in Concord. Resides in Newton.
1855.
 Mar. 4. *Sween Anderson, Mr. A native of Sweden.
 June 3. *Sarah F. Marshall, Miss. Daughter of Thomas Marshall.
 July 1. Sarah A. Russell, Miss. Married James Bartlett Shapleigh.
 Resides in Great Falls, N. H.
 Sept. 2. *Emily A. Bird, Miss. Married Hervey Brown, of New York.
1856.
 Feb. 3. Maria J. Marshall, Miss. Daughter of Thomas Marshall. Re-
 sides in Weston.
 June 1. Philinda-G[ates] Bates, Mrs. Daughter of Joel Prouty, of Bos-
 ton. Married Hon. Hollis Bowman, of Bangor, Me.
 Adelaide J. Bowen, Miss. Married Charles Torrey, of Boston.
 Maria-Ann Pratt, Miss. Daughter of Edward Pratt. Married
 Albert O. Smith, of Boston.
 Ann-Maria Raymond, Miss. Daughter of William Raymond.
 *Jerome Peirce. Killed in battle,— in “ The Wilderness.”

† Daughter of Capt. George Pierce, of Arlington.

1856.

Aug. 3. Warren P. Tyler, and his wife, } Removed to Newton.
 Harriet A. Tyler.

Dec. 7. Mary Cutter. Wife of Thomas M. Cutter. Resides in Chelsea.
 *Mary Wyman. Wife of Thomas B. Wyman. And their daughter,
 Mary F. Wyman, Miss. Married Florimond A. Downing.
 James Dana, and his wife, } Reside in
 Julia Dana. Daughter of William Hurd. } Dorchester.

1857.

May 3. *Judson Murdock, and his wife,
 Judith M. Murdock.

Dec. 6. Albinia J. Peirce. Wife of Jerome Peirce. Resides in Billerica.

1858.

Jan. 3. Susan B. Kidder, Miss. Daughter of James Kidder, Jr.
 Sarah-Louisa Edes. Daughter of Hawkes Lincoln, Jr. Widow
 of Henry Augustus Edes.
 Ann-Tufts Draper. Wife of Samuel Draper. } Reside in
 Sarah-Mercy Draper, Miss, their daughter. } Somerville.
 *Sarah Scott. Widow of William Scott.
 Hannah Edmands, Miss. Daughter of David Edmands. Re-
 sides in Billerica.
 *Mercy [-Collis] Hall. Wife of Frederick William Hall.
 Hannah H. Sampson, Miss. Daughter of Ebenezer Sampson.
 Louisa Forster. Widow of Jacob Forster, Jr.
 Gardner Prouty, and his wife, } Removed to Littleton.
 Clara D. Prouty.
 George Johnson,† and his wife,
 *Hepza Johnson. Daughter of James Frothingham.
 George H. Johnson, their son. Resides in Brooklyn, N. Y.
 Ruth S. Thompson. Wife of Hon. Francis Thompson.
 Caroline L. Fairbanks, Miss. Daughter of Hon. Henry P.
 Fairbanks. Resides in Boston.
 Elizabeth Hurd, Miss. Daughter of William Hurd.
 William Raymond.
 William Murray.
 Feb. 7. *Susan Hunnewell. Wife of Joseph Hunnewell.
 Mary Osgood, Miss. Daughter of Thomas Osgood. Resides
 in New York City.
 April 4. *John Fosdick, and his daughter,
 Nancy H. Fosdick, Miss.
 July 4. Samuel B. Locke, and his wife, } Reside in Andover.
 Anne Davis Locke.‡

† Now a resident of New York City.

‡ Mrs. Locke was formerly Miss Anne H. B. Davis.

1858.
 July 4. Lucy-Austin Draper, Miss. } Daughters of Samuel Draper.
 Ann-Elizabeth Draper, Miss. } Reside in Somerville.
 Dec. 5. James F. B. Marshall, and his wife, } Reside in Hampton, Va.
 Martha A. T. J. Marshall. }
 *Rebecca G. Hooper. Widow of Thomas W. Hooper.
 Isaac Sweetser, and his wife,
 Elizabeth-Seaver Sweetser. Daughter of Richard Soule.
1859.
 Mar. 6. *Mary Johnson. Wife of S. R. Johnson. And their daughter,
 Mary-Susannah Drake. Wife of A. J. Drake, U.S.N.
 Maria Lane, Miss. Married Eben Baker. Resides in Roxbury.
 *James Bird.
 Fisher Ames Wilder, and his wife, } Reside in Boston.
 Sylvia-Maria Wilder. }
- April 3. Letitia G. Shepherd. Widow of Norman A. Shepherd. From
 First Congregational Church in West Cambridge. Resides
 in Arlington.
- July 3. Samuel G. Studley, and his wife, } From First Church in Hing-
 Rebecca D. Studley. } ham. Reside in Boston.
1860.
 Jan. 1. Benjamin Hurd Thayer, and his wife, } Removed to Boston.
 Anna-Sophia Thayer. }
- Dec. 2. Margaret-Tilden Frothingham. Wife of Nathl. F. Frothingham.
 Ann-Maria Fosdick, Miss. Daughter of John Fosdick.
1861.
 Jan. 6. Betsey Kent. Widow of William Vinal Kent.
 *William Baxter.
1862.
 May 4. Caroline Morris, Miss. Daughter of Charles W. Morris, U.S.N.
 Married Arthur L. Watson, U.S.N.
- July 6. *Elizabeth [-Holden] Whitney. Widow of William Whitney.
 And her son,
 William Sewall Whitney. Resides in Boston.
1863.
 May 3. Adelaide-Frances Abbot, Miss. Daughter of David H. Abbot.
 Mary-Sophia Thomas, Miss. Daughter of Sylvanus Thomas.
 Sarah Wilson. Wife of Charles Wilson. Resides in Newton
 Centre.
 Ethelinda-Frances Cutter, Miss. Daughter of Eben F. Cutter.
 Harriet-Elizabeth Murdock, Miss. Married George P. Sparrell.
 Abby-Ann Phipps, Miss.† } Daughters of Benjamin
 Sarah-Catharine Phipps, Miss. } Phipps.
 *Sarah [N.] Pendergast. Wife of George S. Pendergast.

† Abby-Ann Phipps married Abraham G. Wyman, of Boston.

1863.
 May 3. Harriet E. Guild. Wife of George A. Guild. Resides in
 Somerville.
 Fanny B. Hall, Miss. Daughter of Gorham Hall.
 James E. Greenleaf, and his wife,
 Mary E. Greenleaf. Daughter of Paul Willard, Sr.
1865.
 July 2. Mary Macolief. Wife of Thomas F. Macolief.
 Charles Morris, Cadet, U.S.A.
 William K. Chase. Resides in Jacksonville, Fla.
1866.
 May 6. Anna-Keleher Whitney. Wife of William Sewall Whitney.
 *John H. Noble, and his wife,
 Huldah C. Noble. Resides in Somerville.
- June 3. Simeon P. Adams, and his wife,
 Susan F. Adams.
 Henrietta-Maria Walker. Wife of Charles H. W. Walker.
 Irene Worthen. Wife of M. P. Worthen. And her daughter,
 Sophronia Sanborn. Wife of George P. Sanborn.
 Mary M. Littlefield. Wife of Abial Littlefield.
 Harriet Cutter, Miss. } Daughters of Edward Cutter. Re-
 Sophia-Rebecca Walker.† } side in Somerville.
 Miriam Stetson. Wife of Emri B. Stetson.
 Charlotte M. Stevens. Wife of Charles W. Stevens, M.D.
- Nov. 4. Charlotte Foster. Wife of James B. Foster. } Reside in
 George Frank Foster, their son. } Everett.
 Elizabeth-B[arrett] Knox, Miss. Daughter of Robert Knox.
 Resides in Everett.
1867.
 July 7. Leslie Whiting, Miss. Daughter of George A. Whiting. Re-
 sides in Marblehead.
 Edward Jacob Forster, M.D.
1868.
 Jan. 5. Charles L. Heywood, and his wife, } Transferred from the First
 Ann F. Heywood. } Church in Concord.
 G. Washington Warren. Resides in Boston.
- June 7. Helen Crocker, Mrs. Daughter of Richard Devens.
1869.
 April 4. Ellen L. Austin. Wife of Francis Boylston Austin.
 Deborah L. Cutler. Wife of Elisha P. Cutler. } Reside in
 Dora L. Cutler, Miss, their daughter. } Boston.
 *Martha B. Gale. Widow of Nathaniel Gale.
 Helen-Louisa Pratt, Miss. Daughter of Edward Pratt. Re-
 sides in Boston.
 Catherine Hurd, Miss. Daughter of William Hurd.
 George Mitchell Gardner, and his wife,
 Amelia S. Gardner.

† Widow of Moses W. Walker.

1869.

May 2. Mary-Catherine Bird, Miss. Daughter of James Bird. Resides in East-Boston.

Harriet H. Hutchins, Miss. } Daughters of Hon. H. G. Hutch-
Emma Hutchins, Miss. } ins. Reside in Roxbury.

Jonathan W. Bemis, M.D. Resides in Cambridge.

*Henry Oxnard Preble.

June 6. Abram E. Cutter, and his wife,
Elizabeth F. Cutter. Daughter of Hon. Washington
Smith, of New York City.

[DURING MR. GRINNELL'S MINISTRY.]

1870.

Jan. 2. William S. Phipps.

July 3. Henry Lyon, M.D., and his wife,

*Elizabeth T. Lyon, and his daughters,

Margaret T. Lyon, Miss. Married O. A. Batchellor, U.S.N.

Anita D. Lyon, Miss. Married Edward Jacob Forster, M.D.

Mary T. Forster. Widow of Henry Forster. And her daughter,

Mary S. Forster, Miss. Married Charles Snelling Gill.

Georgianna Warren. Wife of G. Washington Warren.

1873.

Dec. 7. Caroline-Matilda Adams. Widow of Edwin F. Adams.

Isaac Homer Sweetser.

Frank Eliot Sweetser.

[DURING MR. DILLINGHAM'S MINISTRY.]

1876.

Dec. 3. Henry Herbert Edes.

1877.

Jan. 7. Caroline-Agnes Lincoln, Miss. Dau'r of Hawkes Lincoln, Jr.

Feb. 4. Sampson Stoddard Blanchard.

THE REV. THOMAS PRENTISS.

WHEN the publication of an historical sketch of the Church and Society had been determined upon, our chief solicitude was to gather and preserve, in permanent and connected form, such scattered memorials of the first minister of this people, as were yet extant, as a tribute to the memory of one whose name and ministrations are still cherished with reverence and affection by a few survivors here. We entered upon our labor of love with hope rather than expectation of securing materials adequate to the preparation of a satisfactory sketch of Mr. Prentiss's short and uneventful life; and many weeks elapsed before our most diligent search and unremitting inquiry for his family connections and his papers gave promise of success. At length a clew was obtained, and was followed with gratifying results.

It was ascertained that a sister of Mr. Prentiss — Mrs. Mercy-Scollay Davis — was still living,* at an advanced age, in the old homestead in Medfield; and we at once placed ourselves in correspondence with her. Mrs. Davis, being a great invalid, the correspondence was conducted on her part by her daughter, Miss Mary C. Davis, to whose zeal and cordial interest and co-operation in our work is owing, in large measure, the wealth of material that it has been our good fortune to secure, from which to portray some of the traits of character that distinguished this much lamented man. Through the courtesy of these ladies, more than thirty of their kinsman's manuscript sermons were placed in our hands, together with his diary for 1815 and 1817, his visiting-book, and other papers of minor importance; and full liberty was accorded to us to print such selections from them as we might deem proper. The sermons include the first preached by Mr. Prentiss after his ordination and the last he ever preached to his people, — the day before he was attacked by the fever which terminated his

* Mrs. Davis died Feb. 14, 1877, in Medfield, where she was born Nov. 10, 1800.

life; while the diary, though meagre, covers the entire period of his residence in Charlestown, and records, among other interesting events, his reception of the invitation of this Society to become its pastor, and the date of Dr. Walker's first appearance in our pulpit. The visiting-book is also of interest in many ways.

Besides the materials already mentioned, the family of the late Rev. Dr. Allen, of Northboro', very kindly placed in our hands a large number of private letters addressed to their father by Mr. Prentiss, who regarded Dr. Allen as his most intimate and valued friend. From these highly interesting papers, written with the largest freedom, and evidently without a thought of their possible publication, copious extracts have been made, although we have presented but a small part of what we should have been glad to print, had space offered.

Our researches disclosed the existence of two contemporaneous obituary notices of Mr. Prentiss, published, one in a newspaper of the day, the other in a denominational periodical. Both were well written, and appeared to be too valuable to remain buried in the pages of transient matter, out of the sight of all save the antiquary and the historical student. They have been transferred to these pages *in extenso*, accompanied for the first time by the names of their authors, which we were at great pains to ascertain. But ample as these sources of information may seem to have been, there still remained points requiring elucidation. Accordingly, a letter was addressed to the late Rev. Dr. Andrew Bigelow, which drew from him the letters printed on a subsequent page. Dr. Bigelow's charming pen-picture of his friend is the most striking portrait of Mr. Prentiss that has been preserved, no artist having transferred his features to canvas or ivory.

The extracts from the diary of the late Rev. John Pierce, D.D., of Brookline, furnish items not elsewhere to be found, and present an estimate of Mr. Prentiss's character by a contemporary well qualified to form a just opinion of his friend, whose letter accepting the call to the Charlestown pulpit it had been his privilege to read to the Society.

Mr. Prentiss came of an honored and cultured ancestry, which for four generations was seated at Cambridge, where many members of his family received the honors of the University.

HENRY PRENTISS (1), "Planter," is recorded, with his wife, Joan, as a member of the Church in Cambridge, where he settled as early as 1640, and died, June 9, 1654. Of his six children, the second was —

SOLOMON PRENTISS (2), born in Cambridge, Sept. 23, 1646. Like his father, he was twice married, his second wife being Hepzibah Dunn, or Dunton. He died, July 24, 1719. Of nine children, the seventh (by his wife Hepzibah) was —

HENRY PRENTISS (3), born in Cambridge in 1693. He was for many years a deacon of Dr. Nathaniel Appleton's church; married Elizabeth, daughter of William Rand, of Charlestown, who died, March 13, 1748; and, on the breaking out of the Revolutionary War, removed to the home of his son, the minister of Holliston, where he died, Oct. 18, 1778. Of nine children, the eldest was —

JOSHUA PRENTISS (4), born in Cambridge, April 9, 1719. Having graduated from Harvard College in 1738, he was ordained over the church in Holliston, May 18, 1743. His pastorate covered a period of nearly forty-five years, terminating with his life, April 24, 1788. He was thrice married, his second wife being Margaret, daughter of the Rev. Dr. Nathaniel Appleton, and was the father of nine children. By his first wife, Mrs. Mary Angier, of Cambridge, whom he married, Nov. 9, 1743, his second son was —

THOMAS PRENTISS (5), born in Holliston, Oct. 27, 1747. The Grammar School in Cambridge offering advantages superior to those afforded in his native town, he was early sent to reside with his grandfather, Deacon Henry Prentiss, whose house occupied a site near Cambridge Common, about forty rods north of the Washington Elm. Entering college, he was graduated in due course in the class of 1766. The Rev. Thomas Prentice (H. C. 1726) was then ministering to the First Church in Charlestown. He was a cousin of the Rev. Joshua Prentiss, before mentioned, who, perhaps, named his son Thomas (H. C. 1766), of whom we are speaking, for this kinsman. Be that as it may, there undoubtedly was a close intimacy between the families, as will be seen by the following entry in the record of admissions to the First Church in Charlestown: —

"1768, Sept. 25. Thomas Prentice, a student of Holliston."

It is upon this supposition only that we can account for his joining the Charlestown Church, instead of the Church in Cambridge, of which his grandfather was then a deacon. Having completed his studies for the ministry, he was ordained as pastor of the Church in Medfield, Oct. 30, 1770, at the age of twenty-three.

In order to augment his slender resources, he fitted young men for college, and usually had from four to six in his family. Among those students were several who became distinguished in after years, — notably William Powell Mason and Jonathan Mason, Horatio and John Greenough, James Hamilton, who was Governor of South Carolina, the Rev. Dr. Joseph Allen, of Northboro', and Judge John G. Rogers.

In 1808, the degree of S.T.D. was conferred upon him by his Alma Mater. After a ministry of forty-three years, Dr. Prentiss died in Medfield, Feb. 28, 1814, at the age of sixty-seven, honored and esteemed for his scholarship and Christian virtues. He was twice married, first to Miss Abigail Bigelow, and again to Mary, daughter of John Scollay, of Boston, to whom he was united, Feb. 9, 1789, who was the mother of his nine chil-

dren. He had four sons, all of whom were graduated at Cambridge; viz.: THOMAS, in 1811; HENRY, in 1817, physician; JOHN, in 1818; and WILLIAM, in 1825.*

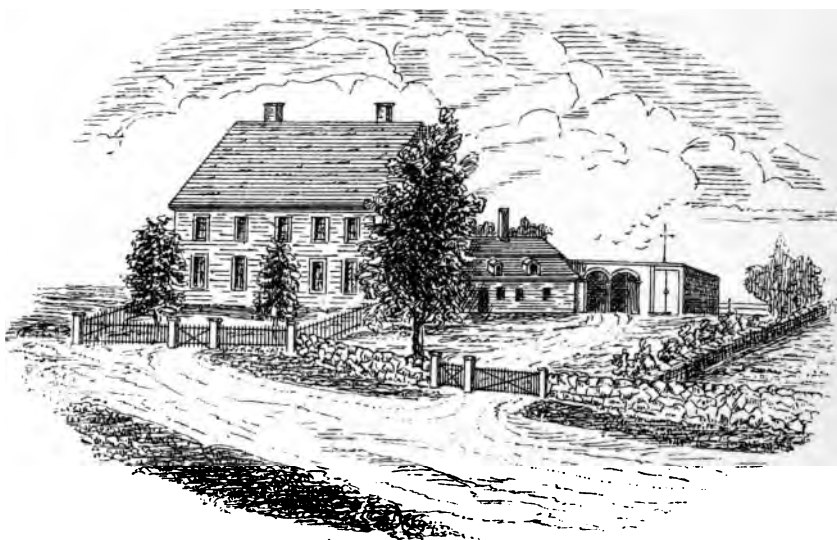
THOMAS (6), born in Medfield, Jan. 11, 1793, was the first minister of the Harvard Church in Charlestown, and is the subject of this notice.

The view of Mr. Prentiss's birth-place which is here presented, has been prepared, expressly for insertion in this place, from a lithograph executed more than a quarter of a century ago. The study in which, under his father's eye, our first minister laid the foundation of his education, "was in the second story of the house, on the right-hand side of the front door as you look at the picture — a very pleasant room with two windows looking to the West, and one also to the South," — writes Miss Davis.

We shall not attempt to offer any extended observations of our own upon Mr. Prentiss's life and character, preferring to present the testimony and opinions of his contemporaries, and to allow his own feelings and opinions upon the subjects uppermost in his mind and thoughts to be reflected in the extracts we have made from his letters. These missives reveal with vividness his devout spirit, his high sense of duty and of honor, his great self-respect, and the state of religious thought in his day; while through them we are made acquainted with his views upon our Congregational system of Church government; and a glimpse is afforded of college life and "*training*" at Harvard, when so many brilliant men were completing their courses of study at Cambridge. The letter of the 14th of January, 1817, furnishes gratifying and indubitable proof that the Christian courtesy which, upon a recent occasion, this parish maintained should prevail among religious societies, — with regard to the calling of a minister while he is considering an invitation from another parish, — was not the prompting of self-interest, but a strict observance of the traditions and *practice* of this Society from its very beginning.

Mr. Prentiss was remarkably grave and dignified for one so young, though cheerful and social therewithal; while his correspondence discovers a vein of humor not suggested by his presence or outward bearing. To a fine and cultured mind was united a loveliness of disposition and suavity of manner that won all hearts. He was universally respected and beloved in life and sincerely mourned at his death. One of our early members writes: "Of the lamented first pastor no exaggeration of his people's love for him is possible. . . . With reverent affection he was long remembered."

* For the facts respecting Mr. Prentiss's ancestry we are largely indebted to "The History and Genealogy of the Prentice or Prentiss Family." By C. J. F. Binney.



BIRTHPLACE OF REV. THOMAS PRENTISS, MEDFIELD, MASS.

Mr. Prentiss's records are models of neatness, precision, and method, and are written in an elegant hand. They are commendably full in all essential points, as are, likewise, the Parish records, from which, without further delay, we transcribe the following passages:—

Nov. 9, 1816. At a meeting of the Parish, the Parish Committee reported that they had engaged Mr. Thomas Prentiss to supply the pulpit for four Sabbaths, commencing on the last Sabbath [*i.e.*, Nov. 3, 1816].

Jan. 28, 1817. At a legal meeting of the Parish,

Voted, That the Society will invite Thomas Prentiss, A.M., a resident graduate at Harvard University, to settle with them as pastor. Forty-three being present voted in the affirmative; and the Parish Committee were directed to wait on the absent members, and obtain their assent or dissent, and cause the same to be recorded as soon as possible.

Voted, That Josiah Bartlett, Seth Knowles, and Joseph Tufts, Esqrs., and Messrs. N. Bridge, Eben Breed, Jr., John Tufts, and Thomas Osgood, be a Committee to wait on Mr. Prentiss with the proceedings of this meeting.

Feb. 3, 1817. At a meeting, held agreeable to adjournment, the Committee reported that they had waited upon twenty of the subscribers who were not present at the meeting, each of whom assented to the proceedings of the Society at their last meeting, and that the call of Mr. Prentiss was therefore unanimous.

The Committee to wait upon Mr. Prentiss selected the Hon. J. Bartlett and Mr. Thomas Osgood to perform that service; and the clerk was directed to furnish the necessary documents.

Feb. 24, 1817. At a Parish meeting, the following letter from Mr. Prentiss was read; and the clerk directed to have the same recorded:—

To the Second Congregational Society in Charlestown:

CHRISTIAN FRIENDS, — The Committee appointed for the purpose have communicated to me the proceedings of a meeting at which you gave me an invitation to become your pastor. You will accept this public declaration of the gratitude I feel for the confidence and affection you have thus expressed.

Your request has received from myself the attention its importance demanded; has been submitted to the consideration of friends to whose judgment I have reason to pay deference; and has called forth my prayers to the Author of all good counsels.

The result has been that it has seemed my duty to comply with your desire. I do, therefore, most cheerfully accept your proposal that I should form with you this intimate and important relation; and I do promise to bring to its duties whatever of strength God has imparted, and all the fidelity he shall enable me to exercise. Still I am filled with apprehension, when

I think of the difficulties which must attend the discharge, in such a situation, of an office which is never without its toils and solitudes; and am ready to shrink from the labors and responsibilities which are before me. But my hope and my trust are on high; and it is my most earnest desire to go forward "contending the good contest of faith," having on the whole armor of God, looking for support under discouragements to Him whose strength can never fail, and for guidance in perplexity to Him whose wisdom can never fail.

I rejoice in the belief that I am invited to minister to a people who cultivate sober and rational and evangelical * views of religious truth, and who are disposed to grant to others the liberty they claim for themselves of forming their opinions by free and fearless inquiry. I rejoice, too, in believing that you will estimate charitably my character and motives; that you will not charge the errors of inexperience to wrong intentions, nor the frailties of humanity to deliberate guilt.

It gives me much satisfaction to find that the harmony that has marked your proceedings from the earliest period of your association has not been interrupted at this important crisis, but that entire unanimity still prevails.

I not only regard this circumstance with satisfaction, as it affords indications that a mild and accommodating spirit now exists, but I hail it as an omen of continued peace. I look upon it as an auspicious presage of the prosperity which awaits you. I receive it as the surest pledge that your confidence will not be withdrawn from me, unless it is found to have been misplaced; that your affection will not languish while it meets with reasonable returns of attachment and diligence.

Let us, my brethren, send up to the Father of mercies our most fervent prayer that these promises may not deceive us; that these our anticipations may not be disappointed. May the altar you have reared to the God and Father of our Lord Jesus Christ ever burn with a pure and holy flame; and when he to whom you look as your future pastor shall have gone to his account at the last tribunal, and you to whom he looks as the people of his flock shall have exchanged the present for an eternal state, may your children and your children's children be instructed here in the simple truths of our religion; here may they confess and lament their sins; here may they enjoy the ordinances of the Gospel; and, bringing to this altar which has witnessed our devotions the sacrifice of pure and humble and charitable hearts, may they offer their praises and their prayers to the God whom we worship, through the Saviour whom we love.

CAMBRIDGE, Feb. 21, 1817.

THOMAS PRENTISS.

March 17, 1817. The Committee appointed to make the necessary arrangements for the ordination of Mr. Thomas Prentiss, — consisting of the members of the Parish Committee and Messrs. Timothy Walker, Joseph Tufts, John Tufts, and George Bartlett, — met this evening. The Hon. Josiah Bartlett was chosen chairman.

* Our Orthodox brethren, so early as 1817, had not sought to monopolize the use of the term "evangelical" in applying it exclusively to themselves. Their right to such exclusive use of that word was, of course, always challenged by Unitarians.

Voted, That letters missive be made, to invite the pastor and a delegate to form the council. And the following gentlemen were mutually agreed upon : —

Rev. Dr. Kirkland, Cambridge.	Rev. Dr. Osgood, Medford.
Rev. Dr. Henry Ware, Cambridge.	Rev. Dr. T. M. Harris, Dorchester.
Rev. Dr. D. C. Sanders, Medfield.	Rev. W. E. Channing, Boston.
Rev. John Pierce, Brookline.	Rev. Charles Lowell, Boston.
Rev. John E. Abbot, Salem.	Rev. Aaron Green, Malden.
Rev. Joseph Allen, Northboro'.	Rev. Henry Ware, Jr., Boston.
Rev. Rufus Hurlbut, Sudbury.	Rev. N. L. Frothingham, Boston.

Voted, That an invitation be sent to all the ordained clergymen in this town, and to the following gentlemen, to attend at the ordination and dine with the council on that day : —

Rev. Dr. Eliphalet Porter, Roxbury.	Mr. Sidney Willard, Cambridge.
Rev. Dr. John S. Popkin, Cambridge.	Rev. Joseph Tuckerman, Chelsea.
Rev. Thomas Gray, Roxbury.	The Chaplain of the State Prison.
Rev. Thomas B. Gannett, Cambridgeport.	Mr. Walter Balfour, Charlestown.
Rev. Richard R. Eliot, Watertown.	The Deacons of Dr. Morse's Church, Charlestown.
Rev. Samuel Ripley, Waltham.	Mr. Jonathan Peele Dabney, Cambridge.
Rev. Joseph Field, Weston.	Hon. Asahel Stearns, Charlestown.
Rev. Francis Parkman, Boston.	Gamaliel Bradford, Esq., Charlestown.
Rev. Horace Holley, Boston.	Hon. Abraham Bigelow, Cambridge.
Rev. Dr. Abiel Holmes, Cambridge.	Rev. John Codman, Dorchester.
Rev. Joshua Huntington, Boston.	
Rev. Isaac Hurd, Exeter.	

Voted, That Joseph Hurd, Esq., be invited as a special benefactor of the Society.*

* Among the many earnest and devout men and women whose liberality of religious opinions issued in the founding of this Society, there was one who, among them all, was looked up to with especial deference and esteem as the foremost man, both in the Parish and in the Church. Of the highest social standing in the town, honored and respected even by those from whom he most widely differed in opinion, liberal in purse as well as in views, yet of a retiring nature and disposition, — his counsel and advice were sought upon all important occasions by the Society and by its Prudential Committee, whose ranks he never could be persuaded to enter.

Joseph Hurd was born in Boston, Dec. 21, 1752, and died in Portsmouth, N. H., Aug. 14, 1842, when in his ninetieth year. He married, early in life, a daughter of William Kettell, for many years a deacon of the First Church in this town, by whom he had a large family. Soon after the re-occupation of Charlestown by its former inhabitants, who had been driven from their homes by the Battle of Bunker Hill and the burning of the town, he built and occupied the house on Main Street, afterwards for many years in the occupancy of his son, the late Mr. William Hurd, and now the residence of *his* children. This house becomes of great interest in connection with the history of our Society, which was organized in the front parlor of this mansion on an evening in the winter of 1815-16. Of this most interesting fact we are apprised by Mr. Henry A. Breed, now resident in Lynn, who, when a young man, was present on that occasion, together with about a dozen other gentlemen, whose names appear in the lists of early parishioners which have been presented on previous pages. Although Mr. Hurd's whole soul was in the work about to be undertaken, and the meeting just mentioned was held in his house, such was his consideration for the feelings of his old friend and pastor, the Rev. Dr. Morse, — that true refinement which so unerringly marks the gentleman, — that he forbore to add his name to the Agreement of

LETTER MISSIVE.

CHARLESTOWN, March 17, 1817.

To the Church of Christ in ——— :

CHRISTIAN FRIENDS, — The Second Congregational Society in Charlestown, having given Mr. Thomas Prentiss an invitation to settle with them in the Gospel ministry, — he having accepted the same, and arrangements having been made for gathering a church to be connected with said Society, — the undersigned, appointed for the purpose, request your assistance by your pastor and a delegate on Wednesday the 26th inst., in gathering the church and introducing Mr. Prentiss to the pastoral office.

the Fifty Subscribers, and refrained from asking for himself and his wife a dismission from the old church to the new until the latter had been organized and entered upon its work by other hands than his. He then transferred his covenant relations as quietly, and with as little ostentation, as possible; but he never became a member of the corporation until the present meeting-house was built, when, to aid the Parish in extinguishing the debt incurred in its construction, he became a liberal purchaser of pews, the greater number of which he subsequently donated to the Society.

Upon his removal to Portsmouth, Mr. Hurd connected himself with the ancient South Parish in that town, then under the pastoral charge of the Rev. Dr. Peabody, who has favored us with the following letter: —

CAMBRIDGE, Jan. 17, 1878.

MY DEAR MR. EDEN, — You ask me about Mr. Hurd. He died in 1842. I was settled in Portsmouth in 1833, and it was about that time that he removed to Portsmouth; so that he was my parishioner, and a communicant with my church, for about nine years. For eight of those years he had vigorous health, an ambitiously quick step, and no tokens of advanced age, except his white hair, and a deafness of which he was strangely unconscious. He was constant in his attendance at church, and always prompt and munificent in our Parish charities. He read and talked a great deal on religious subjects, and was a very decided Unitarian of the earlier school; but without any sectarian asperity. Indeed, his associations were very largely with those of a different creed. The daughter who lived in the same house with him was an intensely strong Calvinist, and almost equally so became his son, the Exeter clergyman. Less so, but, a member of the Orthodox Church, was the widow of Dr. Buckminster, whom Mr. Hurd visited almost daily.

He was short and small, though taller and larger than his Exeter son, with a very intelligent and amiable countenance and manner, — a man whom a stranger would recognize at once as a gentleman, a kind man, and a good man. He was very much beloved by all who knew him, and though he was too old to go into general society (indeed, I think that he always passed his evenings at home), he had a great many visitors, and young people were very fond of him. He had a very retentive memory, and used to make his narratives of his early life and of the time of the Revolution peculiarly interesting. He continued almost to the last to take a vivid interest in the important concerns of the day, public and political; and I doubt whether there was any marked token of mental decline until the somewhat protracted period of infirmity (lasting how long I cannot say, but certainly not exceeding four or five months) which issued in his death.

I am sorry that I cannot recall more minute details concerning my old, kind, and valued friend; and I doubt whether I shall have added to your knowledge, derived from other sources. But if I shall have been of any service to you, I shall be very glad to have rendered it.

Believe me, ever very truly yours,

A. P. PEABODY.

The council will convene at nine o'clock A.M. at Pierce's Hotel,* near the Bridge.

Wishing you grace, mercy, and peace from the God and Father of our Lord Jesus Christ,

We subscribe ourselves,

In behalf and by order of the Committee,

(Signed) JOSIAH BARTLETT, *Chairman.*

(Signed) THOMAS PRENTISS, *Pastor-elect.*

The churches to be invited on this occasion are, —

The Church at Harvard University.

The Church in Medford.

The First Church in Dorchester.

The Church in Federal Street, Boston.

The West Church, Boston.

The Church in Malden.

The Church in Medfield.

The Church in Brookline.

The North Church in Salem.

The Church in Northboro'.

The Church in Sudbury.

The First Church in Boston.

The Second Church in Boston.

PROCEEDINGS OF THE COUNCIL.

CHARLESTOWN, March 26, 1817.

At an ecclesiastical council, convened in Charlestown, in pursuance of letters-missive from the Second Congregational Society in that town, the following churches were represented: —

- | | | |
|--------------------------------------------|--------------------------------------------------------------|-------------------------------------------|
| 1. Church in Harvard University | { Rev. President Kirkland, D.D.
Rev. Professor Ware, D.D. | { S. Willard,
T. Farrar,
S. Gilman. |
| 2. First Church in Dorchester | Rev. Thaddeus M. Harris, D.D. | Dea. Humphreys. |
| 3. Church in Malden | Rev. Aaron Green | Dea. Holden. |
| 4. Church in Brookline | Rev. John Pierce | Dea. Robinson. |
| 5. Church in Medfield | † | Phineas Allen. |
| 6. Church in Federal St., Boston | Rev. William E. Channing | Mr. Chapman. |
| 7. West Church, Boston | Rev. Charles Lowell | T. K. Jones. |
| 8. First Church, Boston | Rev. N. L. Frothingham | Dea. Foster. |
| 9. Second Church, Boston | Rev. Henry Ware, Jr. | Dea. Parkman. |
| 10. North Church in Salem | Rev. John E. Abbot | Leverett Salton-
stall. |
| 11. Church in Northboro' | Rev. Joseph Allen | William Eager. |
| 12. Church in Sudbury | Rev. Rufus Hurlbut | Dea. Puffer. |

* Pierce's Hotel was built by the Hon. Thomas Russell for a mansion-house a short time before his decease, which occurred in Boston, April 8, 1796. This large estate was located on the westerly side of Charles-River Avenue; and the building itself stood on that part of Water Street which now connects Warren and Charles-River Avenues, the porch being directly opposite the Navy Yard gate at the lower terminus of Water Street. In one of the rooms of this hotel stood a wonderful clock, with a blue dial and moving figures of men, which appeared when the clock struck the hours, and immediately thereafter disappeared. The building was burned during the great conflagration of Aug. 28, 1835. It was sometimes called the "Brick Hotel," and was kept by a succession of publicans. Here were served the dinners to which the ordaining councils sat down after inducting Mr. Prentiss and Dr. Walker into the pastoral office, at which period Abraham Pierce held sway over the premises.

† Rev. Daniel C. Sanders, D.D., pastor, not present.

Rev. President Kirkland was chosen Moderator.

Rev. Mr. Allen was chosen Scribe.

The council was opened with a prayer by the Moderator.

Letters having been read dismissing certain persons from the First Church in Charlestown, the Church in Medford, and the Church in Medfield, and the males named in the same having signed a covenant * in presence of the council, —

Voted, "That the council do recognize 'the Second Congregational Church of Christ in Charlestown,' now gathered, as a regularly formed church, and extend to them the communion of the churches."

The proceedings of the Second Congregational Society in Charlestown relating to the call of Mr. Thomas Prentiss to be their minister having been read, — also his answer to the same, and a certificate having been produced that he was regularly authorized to preach the gospel, —

Voted, unanimously, That the council approve of the same, and are ready to proceed to ordination.

The following gentlemen were requested to perform the religious services of the day : —

Rev. Charles Lowell	Introductory Prayer.
Rev. John T. Kirkland, D.D.	Sermon.
Rev. Thaddeus M. Harris, D.D.	Ordaining Prayer.
Rev. Henry Ware, D.D.	Charge.
Rev. Henry Ware, Jr.	Right Hand of Fellowship.
Rev. Joseph Allen	Concluding Prayer.

The council then proceeded to the ordination.

JOHN THORNTON KIRKLAND, *Moderator*.

JOSEPH ALLEN, *Scribe*.

Through the courtesy of the Rev. Henry W. Foote, we have been permitted to copy, from his materials for a Memoir of President Walker, the following extracts from the diary of the late Rev. John Pierce, D.D., of Brookline, now in the Cabinet of the Massachusetts Historical Society : —

[1817.] On Wednesday, 26 March, I attended the ordination of Mr. Thomas Prentiss, over the Second Congregational Church and Society in Charlestown. . . . Dr. Osgood and Dr. Sanders did not attend. The first business of the Council was to gather a church. A Covenant had been previously prepared, serious and well expressed. . . . This creed, which the candidate had signed, was supposed by the Council to amount to a sufficient confession to satisfy them. After examining the proceedings of the Society in relation to Mr. P.'s call, his answer, the evidence of his church-membership, of his approbation to preach, &c., the Council, with entire harmony, voted to proceed to his ordination. It being a rainy day, coaches were provided for the Council.

N. B. We were two hours and twenty-four minutes in the house [Hotel].

* *Vide ante*, p. 101.

On arriving at the house of worship,* a voluntary was performed by instrumental musicians.

The President [of Harvard College], who was Moderator of the Council, having declared the leading proceedings of the Council to be ecclesiastical, called on the Scribe, Mr. Allen, to read the Covenant and the names of the subscribers.

The Rev. Charles Lowell made a solemn and appropriate introductory prayer of six minutes. The President preached fifty-two minutes, from II. Cor. i. 14, on the grounds of joy which a minister gives his people, and which the people afford to their minister. It was well worthy the author and the occasion.

The ordaining prayer, fervent and well adapted, was made by Dr. Harris, fifteen minutes in length. The charge was by Dr. Ware, ten minutes. The Right Hand, by his son, ten minutes, — affectionate and judicious.

The concluding prayer was by Mr. Allen, eight minutes. The anthems were "O praise the Lord, all ye people," &c, and "Cheshunt." The tunes, "Arnheim" and "Christmas." Mr. Prentiss is to have \$20 a Sabbath, or \$1040 per annum. Joseph Hurd, Esq., gave the Bible and Psalm books for the pulpit, and has offered the Church a service of Plate. ‡

Having been formerly inducted into his chosen profession, Mr. Prentiss lost no time in making the personal acquaintance of his people. That he appreciated the importance of pastoral labors is fully attested by the following

RECORD OF VISITS, 1817.

[The daggers appear to have been used to indicate those persons in the Parish who either had no family or no *separate* place of abode.]

BENJAMIN ADAMS. Cord-maker. Called April 14, May 13, July 7, 16; evening, 17; called August 13, September 18.

HENRY ADAMS. Lawyer. Union Street. Called April 8; tea, 9; called 16, May 3, 30, June 12, 17, July 9, August 29, September 9.

JOSEPH ADAMS, JR. Farmer. Winter Hill. Called May 26, June 12, July 16.

NATHAN ADAMS. Auctioneer.

RICHARD ADAMS.

WILLIAM AUSTIN. Lawyer. Called May 9, June 13, 27, September 16.

NATHANIEL AYER. Carpenter. Main Street. Funeral of child, [May] 27; called June 2.

WILLIAM BABIDGE.†

WILLIAM BACON.†

EBENEZER BAKER. Square. Called March 29, April 21; tea, May 1; called 31, June 27, 28; 29, child died; funeral, 30; called July 1, 2, 7, 14, September 1, 19.

* The "Columbian Centinel," of Wednesday, March 26, 1817, announced that the ordination of Mr. Prentiss would take place at 11 o'clock.

† Dr. Pierce reviews at some length the course pursued by Dr. Morse at the breaking out of the Unitarian controversy, and mentions the fact that two-thirds of all the property-holders in the First Parish withdrew from it, and joined with a few others from other places in organizing this Society.

- SULLIVAN BALL. Joiner Street. Called April 8, July 7.
 JOTHAM BARRY. Point. Called July 11, 15, September 22.
 GEORGE BARTLETT. Wharfinger. Boston. Square. Called March 28, April 8, 12, 26; tea, 30; [called] May 13, 31, July 1, 5, August 2, 29; tea, September 18.
 GEORGE F. BARTLETT.† At Dr. Bartlett's.
 JOHN C. BARTLETT.† At Dr. Bartlett's.
 JOSIAH BARTLETT. Physician. Main Street. Tea, March 26; called 27, 31; dined April 1; tea, 6; called 9, 14, 17, 21, 28, May 7, 13, 19; dined 23; called 31, June 5, 9, 10, 13, 18, 24, 30, July 5, 9, 12, 15, 25, 29; tea, August 1; called 9, 13, 16, 19, 23, August 29, Sept. 8, 13, 16, 22.
 THOMAS BECKFORD. Merchant. Boston. Main Street. Tea, March 27; called April 15, May 30, July 1, 9, 17, August 6.
 [ISAAC] BLANCHARD. Back Street.* Called April 14, June 26, Sept. 2.
 ALEXANDER BOWERS. Union Street. Called April 8, 16, 17, May 3, 31, June 3; tea, 9; called July 23, September 9.
 [JOHN] BRACKET.
 GAMALIEL BRADFORD. Main Street. Called May 9; wife died, 19 — called; attended funeral, 21; called May 22, 26, 28, 31, June 10; tea, 18; called July 17, August 5, 7, 21.
 SAMUEL H. BRADSTREET.‡ Called April 9, June 10, July 21, Sept. 1.
 EBENEZER BREED, JR. Merchant. Boston. Evening, March 26, 28; called 31; dined April 4; called 7, 9, &c., &c.
 JOHN BREED. Merchant. Boston. Called April 14, 19, 26, May 10, 15, 16, 17, 21, 26, 30, 31, June 2, 5, 7, 9, 17, 26, July 11, 12; father died 13; funeral, 15; called, 21.
 MRS. [ALICE] BRIDGE. Meeting-House Hill.§ Called April 14; tea, 15; called May 2; tea, May 7; called July 12, 14, 15, 16, 17, 18, 23, August 2, September 8, 19.
 NATHAN BRIDGE. Merchant. Boston. Called April 9; dined 12; called 16, May 2, 21, June 9, 11, 18, July 1, 5, August 6, 12; tea, 13; called 18, 25, September 1; tea, 3; called 13, 17.
 WILLIAM S. BROOKS. Called April 14; removed to Boston.
 WILLIAM CALDER.†
 AMBROSE COLE. Called April 9, May 29, June 7, 11.
 ARNOLD COOK. Called July 16; daughter died August 21; funeral, 23; called September 1.
 SAMUEL CUTTER. Austin Street. Called May 22, 31, June 6, 18, 19, July 5, 14, 26, September 9.
 DAVID DEVENS. Union Street. Called April 8, 14; tea, 22; called May 6, 9; evening, 14; called 30, June 11, 18, July 15, August 21, September 16, 18, 20.
 RICHARD DEVENS. Merchant. Water Street. Tea, April 8; called 14, 28, May 6, 16, 17, 30, June 9, 19, August 2, 7, 19, 26, Sept. 1, 9, 15.
 [JAMES] DODD. Called July 10.

* Now Warren Street.

‡ Changed his name from Samuel-Bradstreet Harris to Samuel-Harris Bradstreet.

§ Now known as Town Hill, on which the First Parish Meeting-house stands.

- RICHARD EDWARDS. Called July 10.
 SAMUEL ETHERIDGE.† Printer. Main Street.
 ELISHA FIELD. Called May 19.
 [SILAS] FIELD. Called May 9.
 ISAAC GATES. Called May 29, June 24.
 ZACH. GATES. Called April 8, 16, May 6, July 9.
 STEPHEN GORHAM.† At George Bartlett's.
 JOHN H. GREENE. Merchant. Boston. Washington Street. Evening,
 April 28; called June 11, 12, August 9, 18, September 15.
 JOEL HAGER.† At his son-in-law, J. B. Phipps's.
 [JOHN] HARRIS. Called April 28, June 12, August 21.
 RICHARD T. HARRIS. Main Street. Called April 28, May 31; tea, June
 12; called July 23, August 8, 20, 21.
 THOMAS C. HAYWARD. Chair-maker. Boston. Washington Street.
 Called April 8, 16, July 14.
 [SAMUEL COOPER] HIXON. June 11, July 1, August 2.
 ELISHA T. HOLMES. [In whose family Mr. Prentiss lived.]
 JOSHUA HOOPER, JR.†
 REUBEN HUNT.† Called April 8.
 MISSES [ABIGAIL and HARRIET] HURD. At Mr. B[enjamin] Hurd's.
 Main Street. Called March 31, April 12, May 2, 6, 9, 14, 16, 24, 31,
 June 10; tea, 17; called July 1, 14, 21, August 20, September 22.
 JOHN HURD. Merchant. Called April 12; tea, May 2; called 12, 15, 17,
 24, June 13, 19, 28, July 3, 28, August 21, 29, 30, September 1, 2, 4,
 8; 13, child died; funeral, 15; called 16, 22.
 JOSEPH HURD. Main Street. Tea, April 1; called 12, 16, 22, 28, May 3;
 evening, 5; dined 8; called 20, 23, 28, 31, June 11, 19, 23, July
 4, 24, 29, August 8; tea, 11; called 14, 20, 23, 28; dined Sept. 3;
 called 8, 12, 15.
 WILLIAM HURD.† Merchant, at Joseph Hurd's.
 [OLIVER] HYDE. Main Street. Called May 28, July 16.
 JOTHAM JOHNSON. Main Street. Called April 9, May 12; tea, June
 23; called July 26, August 13, 19, Sept. 1; funeral of son, 7; called
 9, 15.
 ELIAS KIDDER. Main Street. Called April 9, June 24, September 1.
 SETH KNOWLES.* Merchant. Meeting-House Hill. Called March 26, 29,
 April 4, 9; tea, 10; called 21; evening, 25; [called] May 13, 31, June
 2, 11, 18, 23, July 4, 7, 11, 14, 18, September 1, 9, 16.
 ROBERT KNOX. Attended funeral of his father, aged seventy-five, April
 21; called 28, June 24, July 16, August 2, 13.
 JOHN S. LORING.† Union Street. Called April 28, June 10.
 ROBERT LOVERING. [Father of Professor Joseph Lovering.]
 JAMES MILLS. Baker. Attended funeral of his mother, Mrs. Martha
 Mills, aged seventy-six, April 6; called 14, July 16.

* Mr. Knowles occupied the house on Harvard Street, which was subsequently the residence of Governor Everett, and now is the property of the Hon. Francis Childs.

† John Loring (p. 60), John J. Loring (p. 64), and John S. Loring above named were one and the same person, — John J. Loring, Cashier of the South Bank, Boston.

- THOMAS OSGOOD. Carpenter. Called March 28; tea, April 16; called 19, May 13, June 10, 18, July 2, 21, August 30, September 1, 2, 9, 17, 18, 19, 20, 21.
- [THOMAS M.] PAINE. Called September 15, 19.
- JOHN PERRY.
- ELIAS PHINNEY. Lawyer. Called May 30, June 11, 20, July 1, 18, August 13; tea, 14; called 19, September 17.
- JOSEPH PHIPPS, JR. Main Street. Called April 9, May 12, June 23; tea, 27; called July 9, 12, 16, 17, August 6, 19, 23, September 9, 19.
- JOSHUA B. PHIPPS. Main Street. Called April 9, May 12, 22, 26, June 6, 23, July 10, August 4, 6; wife died, 7; funeral 9; called 13.
- SOLOMON PHIPPS, JR. Called April 9, July 10, 21, 25; child died August 12; funeral, 13; called 18.
- WILLIAM S. PHIPPS. Main Street. Called April 9, May 12, July 10, 16, September 1, 9; tea, 19.
- JAMES PORTER. Meeting-House Hill. Called April 8, May 2; tea, June 6; called 26; July 28, September 9.
- SAMUEL RAYMOND. Called April 14; tea, 23; called May 7, 31, June 13, 18, July 16, 18, August 2.
- MISS SARAH RUSSELL. Square. Called March 27, 31, April 8, 12; dined 17; called 28; dined May 1, 15; called 26; dined June 12; called 19; dined 26; called 28, July 3, 11; dined 17; called 28; dined 31; called August 9, 18, 29; dined Sept. 4; called 9, 13, 18.
- AMOS SAMSON. Sexton. Called March 29, 31, April 1, 4, 12, 18, 26, May 12, 20, June 7, July 21.
- JAMES SEATON.†
- CHARLES STEARNS, JR. Main Street. Called April 14, June 24, July 14, 25.
- [SAMUEL] SUMNER. Called May 9, 19. Removed to Boston.
- BENJAMIN SWIFT. Called March 28, April 15, June 13, July 16.
- CALEB THAYER. Called April 11, 21, June 23.
- JOSEPH THOMPSON.†
- MELZAR TORREY. Called April 11, May 26, July 16.
- BENJAMIN TUFTS. Winter Hill. Funeral of child, July 30; called Aug. 4.
- JOHN TUFTS. Farmer. Winter Hill. Tea, April 11; called July 9; tea, 16; called August 4.
- JOSEPH TUFTS. Farmer. Winter Hill. Called April 11, May 22, 26, 30, June 12, July 9, August 4.
- JOSEPH TUFTS, JR.† Lawyer, at Joseph Tufts's.
- LEONARD TUFTS.†
- NATHAN TUFTS. Salem Turnpike. Called March 28, April 21, 29, June 18, 30, July 16, 23, 25; tea, 30; [called] August 26, Sept. 1, 8; tea, 17.
- JOSEPH UNDERWOOD. Called May 12, 17, July 10.
- ELIJAH VOSE, JR. Merchant. Boston. Called March 28, April 4, 9, June 11, 21, 28, July 5.
- EDWARD WALKER. Main Street. Called April 9, May 12, July 7, 8, 9, 10, 12, 13, 14, 16, 17, 19, 23, 26, August 6, 19.
- TIMOTHY WALKER. Merchant. Main Street. Called March 28, April 11, 21; tea, May 6; called 12, 17, 24, June 18; tea, 20; called 30, July 7, 8, 10, 12, 13, 16, 19, 23, 26, August 1, 6, 13, 14, 16, 18, 19, 23, September 1, 7, 9; dined 19.

WILLIAM J. WALKER. Physician. Main Street. Called March 29, April 14, May 2; dined 19; called June 3, 27, July 14, 18; tea, Sept. 2.

ELISHA WHEELER. At A. Bowers's. Called April 8, &c.

[GARDNER] WHITING. Bunker's Hill. Called September 9.

STEPHEN WILEY. Arrow Street. Called July 23; tea, August 6.

JOSEPH WILSON. Carpenter. Called April 14, May 13, July 7, August 13.

EBENEZER B. WINN. Main Street. Called April 8 — father just buried at Burlington; tea, 17; called May 12, 13, 16, 24, 30, June 6, 18, July 1, 16, August 26.

WILLIAM WOOD. Called April 8, May 13, July 7.

NEHEMIAH WYMAN.

Faithful as we have seen that our first minister was in the discharge of his pastoral duties, he was equally alive to the importance of his function in the pulpit. The first and last sermons of Mr. Prentiss appear to have been peculiarly characteristic ones. "Preaching the Gospel" was the title of the first,* and "Christian Zeal," the title of the last.† They are in themselves precious biographies revealing the principles and the spirit of the man. The most cursory examination of his sermons leads irresistibly to this conclusion. He believed in Historic Christianity, — in the Gospel; and in that belief he was nothing if not *earnest*. It may be pleasant and profitable to us to have our memories refreshed as to where our first minister stood, on what he planted his feet theologically, and, further, what intensity of Christian enthusiasm animated his work. A few quotations from his first and last sermons will give his bearings beyond mistake, and reveal his fervent spirit, his "strong, steady, and affectionate attachment to the Christian Religion."

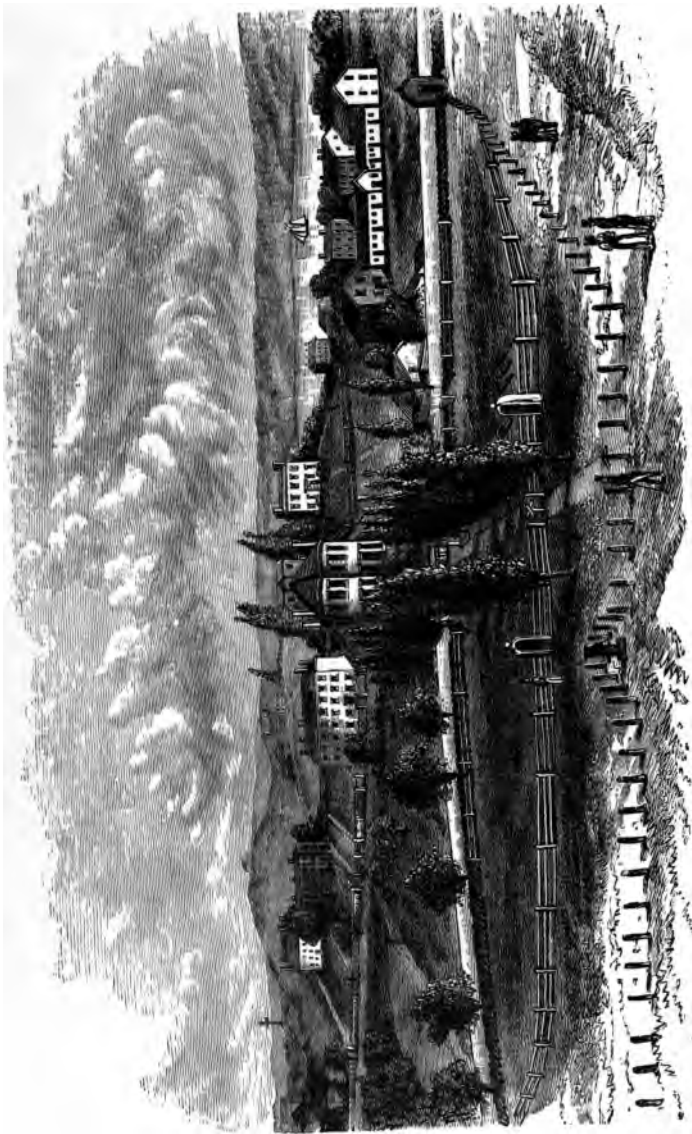
He says, for instance: "It is not the inventions of imposture, not the ravings of enthusiasm, not the speculations of Philosophy, not the discoveries of Science, the Christian minister is called to preach, — but it is the Gospel, the Gospel in its simplicity, the Gospel in its sublimity, the Gospel in its purity, the Gospel in its power." He replies to the charge often made in those days against Unitarians, that they were "mere moral preachers," because they did not constantly name the name of Christ and expound the doctrine of his nature. He says, "We verily believe that we are faithful to our Heavenly Master when we urge men to live from Christian principles, in the exercise of all the personal, relative, and social virtues;" and he pointedly adds, referring

* From the text, "So, as much as in me is, I am ready to preach the Gospel to you." — *Romans* i. 15.

† From the text, "Fervent in Spirit, serving the Lord." — *Romans* xii. 11.

to the charge above mentioned, "we do not complain so long as we share the accusation with Jesus Christ, in his Sermon on the Mount." As to the zeal with which the Gospel should be preached, he wisely remarks that "upon this the preacher must expend the full vigor of his thoughts; here he must pour out the whole tide of his affections." Further along, his observations are peculiarly apposite to a concise portrayal of the sentiments which at present obtain among Unitarians with regard to revivals. He says, referring to public delivery of sermons: "I mean not that he must be actuated by an impetuous and tumultuous zeal. I would not be thought the advocate of that noisy and impassioned strain of preaching, which produces violent excitement and instantaneous sensible impression. True ministerial earnestness consists not in loudness of voice nor in strength of expression, nor in various and striking gesticulation. But it consists in that manifestation of *engagedness*, of ardent attachment to religion, which rules can never teach, which can be the effect only of having his heart penetrated with a sense of the infinite weight of the message he is to deliver. In a word, it consists in preaching 'like a dying man to dying men.'" How significant are these last words, in view of the actual death of Mr. Prentiss within the year in which he was settled! There seems to be a tinge of prophecy about them, and we doubt not they sank deep into the hearts of his hearers.

His last sermon on Christian zeal is warm throughout with the earnestness of his own heart. He urges as motives to Christian zeal two considerations: (1) That "we cannot do too much for God;" (2) "We *may* do too little for ourselves." On the last point he is particularly searching. He says: "Jesus Christ and his Apostles never said that a few sighs of contrition and tears of remorse, and risings of desire and breathings of hope, were enough to render us acceptable in the sight of God. It was the burden of their preaching, and their conduct proves that they believed what they preached, that nothing short of a prevailing and habitual and entire devotedness to God in this life, could secure his favorable regard in another." He continues in the same impressive strain, throughout the sermon; and then in conclusion, as his last word of advice, warning, and exhortation to the people of his church, he says: "To conclude—let us, my brethren, *be in earnest in our religion.*" Thus did he summarize his sermon, and gather it up into one simple but weighty



BUNKER HILL FROM THE NAVY YARD, ABOUT 1826.

sentence. What better or more needed words of farewell could he have spoken?

We continue our extracts from the records : —

1817, Oct. 5. Lord's Day. This morning between the hours of 12 and 1 o'clock, our much lamented and tenderly beloved pastor, the Reverend Thomas Prentiss, died, after the short labor of six months and ten days, of a typhus fever of eleven days' continuance.

On the melancholy occasion, the Society were called together after divine service in the afternoon to adopt suitable measures for the respectful interment of our deceased pastor, and to testify our respect for his memory.

The Hon. Josiah Bartlett was chosen Moderator.

Voted, That the necessary ceremonies and interment of our late Reverend Pastor shall take place on Wednesday afternoon next, at two o'clock.

Voted, That the male members wear crape, and the females wear a suitable badge, one month from the day of interment, in token of respect for our late Pastor.

Voted, That the Parish Committee with Joseph Hurd, Timothy Walker, and Gamaliel Bradford, Esquires, be a committee to make the necessary arrangements for the funeral of our late Reverend Pastor.

This Committee met immediately after their appointment and

Voted, That Captain Benjamin Swift and Mr. Thomas Osgood be a Committee to put the house in suitable mourning.

October 6, 1817. The Committee of Arrangements

Voted, That Mr. Samson [the Sexton of the Church] be directed to notify the Society to meet at Mr. E. Breed's house,* at half-past one o'clock, on Wednesday afternoon, from thence to form in procession.

Voted, That the procession shall proceed from Capt. E. T. Holmes's †

* This house, now numbered 28 Mt. Vernon Street, was subsequently occupied by the late Commodore John Downes, U.S.N. In 1817, before Mt. Vernon Street was laid out, the house and grounds were entered from Adams Street, by means of a driveway, indicated upon the accompanying cut, which happens to present a view of the residences of four of the founders of this Parish. The large white house at the left of the picture was the home of Mr. Nathan Adams; the adjoining estate belonged to Mr. Eben Breed; the large double house, still further to the right, was the abode of (1) Capt. Elisha T. Holmes, and (2) his brother, Melzar Holmes, who occupied the easterly portion, now the residence of Mr. Thomas M. Devens; while the square mansion-house overlooking the water, on the elevated ground to the right of the Commodore's house, which occupies the centre of the view, was the homestead of Mr. Nathan Tufts, whose estate was sometimes called "Rydal Mount."

† Captain Holmes built, and for many years occupied, the house lately the residence of Paymaster John A. Bates, U.S.N., contiguous to the Breed Estate. Here, too, President Walker resided, on coming to Charlestown, in 1818, and here, while prostrated by a fever, which it was feared would prove fatal, was composed that remarkable sermon from the text, "And while I was musing, the fire burned," which is still talked of by the few aged persons among us who heard it delivered on the first Sunday he preached after his convalescence. At the time of Mr. Prentiss's sickness and death, a niece of Captain Holmes, then on a visit to her uncle, was prostrated by the same fever — then epidemic — which terminated Mr. Prentiss's life; and it was this circumstance which made it necessary for the Parish to assemble at Mr. Breed's house to form the funeral procession.

up the turnpike by Mr. [James] Porter's store, through the Main Street to the meeting-house; from thence by Mr. Bridge's * to the grave-yard.

Voted, That the remains be deposited in the Chambers Tomb, belonging to the ancient family of Russell, which has been kindly offered for the occasion by Miss Sally Russell, a member of the Church and Society. †

Voted, That Mr. Osgood be requested to see Mr. Eaton, the Sexton [the town undertaker], and direct him to toll the bells, and attend to the opening the tomb.

Voted, That the following gentlemen be requested to act as marshals: Messrs. Samuel Ethridge, David Austin, Isaac Osgood, Thomas M. Thompson, John Call Bartlett, and J. Stearns Hurd.

Oct. 10, 1817. The Committee of Arrangements

Voted, That Dr. Bartlett, Mr. Breed, and Joseph Hurd, Esq., be a committee to procure a piece of Plate with a suitable inscription, to be presented to Capt. E. T. Holmes and his lady for their kindness to the late Rev. Thomas Prentiss, during his sickness at their house.‡

Voted, That the thanks of the Committee be presented to Mr. E. Breed for the use of his house on Wednesday.

Voted, That the thanks of the Committee be presented to the ladies and gentlemen of the Singing Society for their attention in preparing music and performing on Wednesday, and that Mr. Hooper be requested to communicate the same.

The following letter was addressed to the Parish Committee :

CHARLESTOWN, Nov. 8, 1817.

GENTLEMEN, — At the request of Mrs. Prentiss, I return you the articles which were so generously presented to her dear son at his ordination. As they were given to him as your minister, and as he was not permitted to wear them so much as to render them unworthy the acceptance of his successor, she wishes they may be reserved for his use, if that should meet your approbation. She would also employ the present occasion to express

* Mr. Nathan Bridge, a prominent member of this Parish, lived on Green Street, in the fine mansion-house now occupied by Mr. Rhodes Lockwood. As our streets are now designated, the route of the procession was through Chelsea, Henley, Main, and Salem Streets to the meeting-house on High Street; thence, after the services, through High, Green, Main, and Phipps Streets to the old Burying-ground.

† Although it was understood at the time that the interment in Charlestown was to be only temporary, Mr. Prentiss's remains never were removed. Considering the esteem and affection in which Mr. Prentiss was held, and that these sentiments appear to have been cordially reciprocated, it seems to us most fitting that he should have been permitted to sleep among the people whom he loved so well.

In the last letter he ever wrote to his mother occurs this passage: "Through God's goodness I am well, happy in the midst of an affectionate and attentive people, and, I hope, laboring faithfully and acceptably in the gospel of Christ."

‡ A silver pitcher was selected and presented. It bore this inscription: "Presented by the Second Congregational Society in Charlestown to Captain Elisha T. and Mrs. Elizabeth Holmes, in testimony of their kind and affectionate attention to the Rev. and respected Thomas Prentiss, Pastor of said Society, who was ordained March 26, and died Oct. 5, 1817, Æ. 25." The pitcher is now in the possession of Miss Lucy Holmes, of Kingston, Mass., a grandniece of Captain Holmes.

her deep gratitude for all the affection you manifested towards the deceased while living, and for your respect to his memory since his death.

Hoping you may soon be blessed with an instructor who will serve you as faithfully and for a much longer period than our departed friend,

I subscribe myself, yours very affectionately,

RUFUS HURLBUT.*

The Rev. Mr. Foote also furnishes us the following very interesting extracts from Dr. Pierce's diary : —

5th Oct. 1817. Died at Charlestown, the Rev. Thomas Prentiss, minister of the Second Congregational Church in the town, aet. 25. . . .

On leaving the University, he instructed the grammar-school in Brookline, one year, and then studied divinity at Cambridge. From early youth he was regular and exemplary in his deportment. At College, he was but little above mediocrity as a scholar, not having been admitted into the ΦΒΚ; and, on taking his degree, he had a part in the Second Conference. By diligent application to theological studies, and by his manner of speaking and writing, he became a popular preacher. In his speaking, he was a close imitator of the Rev. Edward Everett. . . . In his person, he was above the common stature, of a light complexion, sandy hair, and freckled countenance, with a fine set of teeth.† In sentiment, he belonged to the liberal class; but he was a practical preacher, and studious of avoiding offence as to his subjects and manner of treating them. His people were uncommonly united in him, and their affection toward him seemed to be gradually increasing, when he was suddenly arrested in his course. His disorder was typhus fever of a most unyielding kind.‡ On 21 Sept., he preached in the morning at Mr. Thacher's in Boston, and P. M. to his own people.§ The next morning he visited his people, and in the afternoon, viz., of 22 Sept., he kept house with a violent cold and fever. On Wednesday he sent for Dr. Bartlett,|| and his disorder kept increasing in violence, without the smallest abatement, till his death, Lord's day morning, half-past twelve. For the last ten days he had lucid intervals only. But at the very beginning of his disorder, he predicted its mortal termination, and made arrangements accordingly. While his mind was in a wandering state he made several prayers. Within one half hour of his last breath he prayed for about five minutes, in a loud but very unnatural tone of voice. He made three attempts before he could pronounce *Amen*, and this was the last word he articulated.

He was a member of the Boston Association,¶ but preached the Thursday

* Mr. Hurlbut married Mary Prentiss, eldest sister of our first pastor.

† Compare this description of Mr. Prentiss's personal appearance with Dr. Bigelow's picture of him on page 159.

‡ Mr. Prentiss's illness was contracted, as it was supposed, in an over-assiduous discharge of his pastoral duties. — *Dr. Walker's Farewell Sermon*.

§ The last entry made by Mr. Prentiss in our Records reads: "1817, September 21. Nathaniel Gray, son of Thomas Paine," whom he baptized at that time.

|| The Hon. Josiah Bartlett, his physician, parishioner, and friend.

¶ For a notice of the remarkable mortality among the clergy of Boston and its vicinity at this period, *vide* Rev. Francis Parkman's Historical Discourse in the New North Church, Boston, Dec. 9, 1838, page 33, note.

Lecture * but once, and that on the 7th Aug., from I. John, v. 4: "This is the victory that overcometh the world," &c.

The extinction of hope is deplored, not only by his brethren in the ministry, an affectionate people, and the companions of his youth, but also by his widowed mother, who has remaining five daughters and three sons, that depended much on his counsel and aid; and above all by a young lady, only daughter of Abraham Bigelow, Esq., of Cambridge, with whom he expected to be soon united by the tenderest ties. What adds to the weight of her grief is, that her mother is in the last stages of a consumption.

The funeral was on Wednesday, the 8th inst.† The Parish had provided a decent mahogany coffin with a silver plate. The procession moved from Capt. Elisha Holmes's at about half-past two P. M., in the following order: the graduates of the University, classmates, gentlemen in the ministry, students of divinity, &c. The whole, amounting to thirty-four, preceded the coffin, which followed on a hearse, the pall being supported by the following clergymen: President Kirkland and Dr. Ware, J. Pierce and Rev. Joseph Tuckerman, Rev. Francis Parkman and Rev. Nathaniel L. Frothingham. Then the male relations on foot, parishioners male and female, and next the female relations and others in carriages.

On arriving at the house of worship, the coffin was deposited on the Communion table. A dirge was sung, "Few are our days, Those few we dream away," &c.

President Kirkland made the prayer, thirty-three and a half minutes long, which, though very appropriate, was too elaborate for the sympathies of the audience, and was rather intellectual than feeling. Rev. Henry Ware, Jr., read a hymn, "Unveil thy bosom, faithful tomb," which was sung in Pleyel's hymn; and then preached from Job, xiv. 2, "He cometh forth like a flower, and is cut down," &c., chaste and proper. Sermon thirty-two minutes; prayer, two minutes. "Vital Spark," then closed the solemnities in the house, and the body was conveyed to the house appointed for all living.

The following passages from Mr. Ware's funeral sermon ‡ will be read with interest:—

He has been active in the duties of his office, interested and diligent in his public services, attentive and affectionate in the pastoral cares, and has received, in rather uncommon measure, the return of esteem and love from his people. . . .

He had a sound mind, a careful judgment, and an entire freedom from that precipitancy either in judging or acting, which is sometimes ruinous to the best intentions. Perhaps the quality of Christian prudence was his in particular perfection, which made him to be one in whom you could altogether confide, and who would never disappoint you by doing any

* This lecture is among the manuscripts sent us from Medfield.

† The weather upon the day of the funeral was fine.

‡ The sermon was printed by request of the Parish, and was the first publication of the younger Ware after his ordination. Its imprint was; "Charlestown: Printed by Samuel Ethridge, 1817."

thing wrong or ill-judged. . . . I cannot, in short, say any thing better of him than that I believe he had the true spirit of the Christian ministry. . . .

He had a thorough dislike of all the parade and pretence of goodness.

Of the characteristics of his religion it is sufficient to say, he was a practical Christian, and valued practical Christianity more than speculative. Yet he inquired after truth with independence of mind, and held his opinions with modest firmness, as accountable only to God. But he was no bigot; and thinking that a minister of the Lord Jesus has more important duties than to engage the minds of common men in doubts and disputes upon speculative questions, he had determined to speak of them but seldom, and to make them give place, both in his public and private teaching, to the principles which may be applied in common life, and operate on the heart and conscience. He doubted not that, if he could promote among his people love to God and love to men, the whole law would be fulfilled by them, and he should accomplish the design of his commission as herald of the Gospel salvation.

In his farewell sermon, Dr. Walker, in speaking of his predecessor, says: —

To a sound mind and singular amenity of temper he united that devotedness to his profession which makes it as certain as any thing of this nature can be, that, if he had lived, he would soon have gathered around him a large and prosperous congregation.

The Hon. John C. Gray writes to us: —

I saw nothing of my classmate, Rev. T. Prentiss, after graduating.

I remember him in college as a respectable scholar, and highly esteemed for his purity of character and gentlemanly deportment.

OBITUARY NOTICE OF REV. THOMAS PRENTISS.

By Rev. Henry Ware, Jr., D. D.

It is painful, though it is soothing to the feelings, to recall the memory of departed worth. The Rev. Thomas Prentiss, whose remains were committed to [the] tomb on Wednesday last, was one of those distinguished individuals who have claims upon public notice. To those who knew him it will not seem extravagant to say that he possessed in much more than common measure those qualities of mind and of heart which render a man useful and estimable. Endowed by nature with very respectable talents, and enjoying the best advantages of education, it may be said with truth, and it is the highest praise, that he improved both with fidelity. The companions of his youth can bear testimony to the manliness and almost unblemished integrity of his character during that period of life in which temptations most abound, and when the power of resistance is commonly weakest. He faithfully disciplined himself to be good; and became such a man and a Christian that his friends had every reason to rejoice in what he was, and the interests of morality and religion every thing to hope from his activity and zeal in doing good.

His character was distinguished by a rather uncommon union of great seriousness and great cheerfulness; and if one feature were more particularly his own, we should say it was a singular prudence and discretion. He was remarkably deliberate in forming his judgments of persons and things; and those who were associated with him in his studies can remember how patiently he investigated, and how deliberately he followed the convictions of his understanding. To his theological studies he devoted himself with zeal, perseverance, and success, and entered upon the ministerial office with a love of its duties, and many qualifications for performing them well. How faithfully, affectionately, and usefully he discharged them during the six short months of his pastoral relation the united voices of a bereaved congregation loudly declare. Seldom, it is believed, has a union of so short continuance produced so affectionate and strong attachment. Seldom has greater interest, rational and increasing, been excited by the preaching and parochial labors of a young man. His death has broken some of the strongest and tenderest ties; for he was a son, a brother, and a friend, and in these relations every thing that could be desired. Those who knew him will not need this slight tribute to his memory to recall his cherished image. He will long live in their recollections; and we pray that his death may be as useful as his life in repressing presumptuous confidence, and rendering serious the young, the thoughtless, and the vain. He died as a Christian should die, — in all the intervals of reason calm and resigned, in the faith and hope of the gospel. And, although he was removed prematurely from a sphere of great and growing usefulness, the Christian can believe that the time and circumstances of his departure were appointed by infinite wisdom and goodness; and his friends are consoled in the thought that, if they imitate all that was good in him, they shall meet him in a happier world. — *Columbian Centinel*, Oct. 11, 1817.

NOTICE OF THE LIFE AND CHARACTER OF REV. THOMAS PRENTISS.

By Rev. Joseph Allen, D.D.

We trust that the impressions made upon the public mind by the death of Mr. Prentiss were not of so transient a kind as to render an apology necessary for introducing into this miscellany the following memoir of his life. His friends take a melancholy pleasure in recalling the memory of one who was associated with them in many interesting scenes. Some of them remember the years of his childhood and youth, and had opportunity to witness the gradual development of those intellectual powers and moral qualities which made him the object of so many affections and hopes. It was our privilege to be reckoned in the number of his earliest friends. We saw him in every stage of his progress, and had his sympathy in all our sorrows and joys. It is painful, alas! to reflect that the friend, endeared by so long an intimacy, is removed from our side, and that we are left to pursue our journey alone.

But we must not indulge our private sorrows. It is our wish to embody the recollections, which are now so vivid, of his amiable and excellent character, not only as a just tribute to his memory, but as affording an example most worthy of the imitation of others.

It was the happiness of Mr. Prentiss to spend the first years of his life in a situation most favorable for the growth of virtuous principles and good habits. His father, the Rev. Dr. P., of whom a brief notice was given in the second volume of the "Christian Disciple," page 287, was universally esteemed a man of eminent piety and worth. Under his instructions, he acquired the elements of learning and the principles of religion.*

It was no common privilege to spend the important and critical period of childhood and early youth in such a school of virtue; and he has often expressed to me his deep sense of obligation to his beloved and revered father. Indeed, his filial piety was one of the distinguishing traits of his character: to his parents he was every thing which could gladden a parent's heart.

Having finished his preparatory studies, he was entered as a student in Harvard University at the early age of fourteen years. Here he maintained the character of a good scholar, a pleasant companion, and an amiable and virtuous youth. He received the honors of college with the class which graduated in 1811, being then in his nineteenth year. From this period his friends saw in him a growing seriousness and manliness, which procured him the *respect* as well as the *love* of the wise and good, wherever he was known. He spent the first year after the close of his collegiate life in the office of instructor of youth in Brookline in this State. Here it was that he first devoted himself to the ministry, and commenced his theological studies. In the autumn of the following year, he removed his residence to Cambridge, and engaged with much zeal and honesty and perseverance in the various branches of study connected with the profession he had chosen.

It may be proper here to mention a circumstance which reflects much credit on the memory of his excellent father. No sooner was he made acquainted with the resolution of his son to enter a profession, which he himself loved so well, than he took an early opportunity to impart to him his counsels and wishes. After other interesting remarks, to which the nature of the interview led, his father observed in words to this effect: "You know, my son, the views which I have long entertained of the great doctrines of Christianity. But I would not have you embrace them on my authority. It would, indeed, afford me pleasure to know that your views accorded with mine on a subject of so vast concern: but I do not wish you to be influenced in the least by this consideration. Take the Scriptures for your only guide, and endeavor, with humility and prayer, to discover their true meaning."

Nothing could have afforded Dr. Prentiss sincerer pleasure than to see his son zealously engaged in preparation for the Christian ministry. And he saw him thus engaged; and the good man's heart was filled with joy and hope. But he was denied the privilege, with which we have been indulged, of witnessing the auspicious commencement of his pastoral life; for God removed him, in the ripeness of a good old age, while his son was still pursuing his studies with ardor and success. He died in February, 1814.

* Dr. Lowell Mason was a fellow-student of the younger Prentiss at Medfield, though he never entered college.

There is a propriety in the mention of this event, as it undoubtedly had no inconsiderable influence in forming the character of our friend. He was with him during his whole sickness, and saw with what composure and hope a Christian could die. The discipline of affliction he had scarcely ever experienced till now; and the effect of it was such as we could desire to see.

In a letter* written soon after this event, he unbosomed his whole soul. His heart was softened with grief, and he sought consolation in the sympathies of friendship and the hopes of religion. "Oh, my friend," he writes, "you who well knew my almost adored father will not think my grief excessive, but will bear with my melancholy and dejected mind. 'But let us not be overcome with overmuch sorrow,' as he told us during his sickness, 'My children, you are not willing that the Lord's will should be done.'"

In September of that year [1814], Mr. Prentiss was approbated to preach by the Boston Association of Divines, and immediately entered upon his public labors. He was listened to from the first with great and very general satisfaction; and was almost constantly employed as a candidate till his final settlement at Charlestown in March last [1817]. During this interval, he applied himself with exemplary diligence to his theological studies, and acquired distinction among his fellow-students by a general acquaintance with the best writers in divinity.

He was remarkably cool and deliberate in forming his opinions, and never was suspected of taking them upon trust. Sometimes, indeed, he has been thought to carry his caution to excess; but it should be remembered that hasty judgments are frequently erroneous, while those which have been formed slowly and calmly, in the love of truth, are likely to be correct. But though he was slow and cautious in forming his opinions, he was open and honest in declaring them; and, when he viewed them to be of sufficient importance, he gave them his willing and warm support.

We shall always look back with interest and pleasure on this part of the life of our friend. It was now that his character was more fully developed, and his worth more generally appreciated. Those who have not known him for the last three years of his life can scarcely be said to have known him at all. During this period we remarked in him, — at least in a higher degree than before, — an uncommon union of seriousness and cheerfulness, which endeared him to us as a most agreeable companion at all seasons and in all places.

It was during this period, also, that we saw and admired that prudence and practical good sense, which are so important to the success of the Christian minister, and of which he possessed a more than common share.

In these, and in several other traits of character, he bore a striking resemblance to his excellent father, which, to those who knew them both, was every day becoming more and more evident.

Mr. Prentiss was accustomed to look forward to his life as a minister with deep and lively interest. He entertained correct views of the holiness

* This and other letters referred to in this notice of Mr. Prentiss were written to the author of it, and are among the papers furnished by Dr. Allen's family for our perusal.

of the pastoral office, and never for a moment allowed himself to view it merely as the means of obtaining temporal support. While employed as a candidate in the several towns where he was called to preach, he had opportunities of cultivating an acquaintance with mankind, which he studiously improved. Perhaps few men of his years could have been consulted with so great advantage on any of the prudential affairs of church or people. Men of the first respectability who knew him during the few last months of his life strongly testify that they have seen him in various trying and perplexing scenes, and have never known him rash or unguarded in word or deed.

He had formed and matured many plans for doing good long before he entered the pastoral office. He joined with many other good men in lamenting the very general neglect of Christian ordinances which is observable especially among young people of *our sex*. "Cannot something be done," he observes, in a letter written several months previous to his settlement, "to take away this reproach? Or, rather let me say, to convince young men that they have an equal interest in this salvation, and that they may derive an equal benefit from an attendance on the holy supper, with persons of the other sex? It is a subject which often passes through my mind when I look forward to the ministry. It must be, to a minister who is himself in earnest, a most painful sight, when, at the close of the ordinary services, he sees families separating, and the mother, with her daughters, gathering round the sacred table to receive the consecrated elements, while the father, with his sons, turn their backs upon this most interesting rite."

We come now to the last and most interesting part of his life. Having, in December, 1816, received nearly an unanimous invitation from the Third Congregational Society in Dorchester, which he felt it his duty to decline, he soon after had an unanimous call from the Second Congregational Society in Charlestown; and, on the 26th of the following March, was duly introduced to the pastoral office in that place. We well recollect the interests and hopes excited by that solemn and impressive occasion. He had now reached the summit of his earthly ambition. Situated in the immediate vicinity of the capital and of our university; favored with the friendship of learned and pious divines, with whom he might hope long to associate on the most intimate terms; surrounded by a kind and affectionate people, who testified their esteem by every mark of approbation, — he felt that his was a privileged lot. He also felt the obligation to evince his gratitude for these mercies by zeal and engagedness in the work to which he had devoted himself.

He was not satisfied with doing merely what was expected and required. The interests of his people lay near his heart; and he was instant in season and out of season, that he might make full proof of his ministry.

He devoted much of his time and thoughts to the younger part of his charge. He improved every opportunity, — by familiar instructions on the Sabbath, and on other days of the week, — to lead them to a knowledge of the doctrines and duties of religion, and to excite in them the love of God and of goodness. He was instrumental in introducing to their acquaint-

ance several books well adapted to these ends; among which may be named "Watson's Serious Address to Young Persons," and Mr. Colman's very valuable "Catechisms for Children and Young Persons."

It was evident to all who saw him during the last few months of his life that his interest in his people was becoming stronger every day. He spared no pains to excite and cherish in them the Christian temper, and lead them to make religion a personal concern. And his exertions, we believe, were duly appreciated, and attended with rather uncommon success.

But he was taken from the midst of his labors and hopes by a sudden and mysterious Providence. On Sabbath day, September 21st, not quite six months from the time of his ordination, he preached for the last time. On the following day, he was seized somewhat violently with a typhus fever, which soon prostrated his strength and deprived him of the use of his reason. At times, however, he had lucid intervals, and was perfectly sensible of his situation. He seemed, from the commencement of his disease, to have a strong presentiment that he should never recover. To a friend who visited him on the third day of his illness, and before he was thought to be in danger, he communicated his views on this point. He was then able to speak with ease, and spent the whole evening in conversing on religious topics and the concerns of his people. On the following morning, the symptoms of his disease were more alarming, and, on Sunday, threatened a fatal termination. He now desired that his mother might be sent for, whom he was unwilling to alarm till he was satisfied that his danger was imminent. From this time, his physicians saw but little chance for his recovery; although there were short seasons when his friends were encouraged to hope that the violence of his disease was abating. At every return of reason, he was anxious to converse upon his situation and prospects, and offered up many devout prayers to heaven for himself and his flock. He was willing to die; but he felt that death would be the dissolution of the strongest and tenderest ties. He wished to live, if it were the will of God, for the sake of others, but not for his own. He was supported in the last trying hour by strong, and we trust well-grounded, hopes; and, in the imperfect glimmerings of reason with which he was indulged a short season before he expired, he poured out his soul in a most devout and impressive, though somewhat confused and incoherent, prayer, full of confidence, resignation, and hope. He died on the morning of Lord's day, October 5th [1817].

Thus lived and died this amiable and interesting young man. He is gone; and we shall see his face no more. The infant church mourns its youthful pastor. The voices of an united people lament the shepherd who so faithfully and tenderly guided his flock. He was not permitted to see the close of a year on which he entered with such flattering hopes! He was removed from the office he loved, and from the people to whom his soul was bound at a time when his exertions were the greatest, and his life, to human view, most important and desirable and useful. But it was God who removed him; and God's will be done. He was removed from a sphere of great and increasing usefulness. But it was God who issued his commands; and God is perfectly wise and good. He was taken away in

the midst of his days. But it was God who appointed the bounds which he might not pass; and his friends are calm and resigned. They believe that he is gone to the bosom of his Father; and why should they lament that he is made happy so soon? They hope to meet him again in a better world, where there is fulness of joy, and where the pains of separation are unknown. With this expectation, they are able to support themselves under one of the severest trials which human nature is called to bear; and they would not exchange their hopes for the richest treasures which earth can bestow. — *Christian Disciple for January, 1818.*

DIARY OF MR. PRENTISS.

Mr. Prentiss's diary is at once so brief and so full of interest that it is presented entire. The dagger indicates the Sundays.

1815.

January.

1. †Preached at Medfield.
2. Returned to Cambridge.
5. Rode to Leominster.
8. †Preached at Leominster. Funeral of Mary Johnson after meeting.
12. National Fast. Preached at Leominster in the forenoon, and at Sterling in the afternoon.
14. Funeral of a child of Captain L. Nichols: died of spotted fever.
15. †Preached at Leominster.
22. †Preached at Lancaster. Heavy snow at night.
25. John B. Wight ordained at East Sudbury.
26. Funeral of child of Mr. Rugg.
29. †Preached at Leominster. Third day of extreme cold, — eight degrees below zero.
30. Thermometer six degrees below zero at sunrise.
31. Cold continues. At Cambridge most intense for twenty-five years.

February.

1. Attended Br. Damon's ordination at Lunenburg. Mr. Field ordained at Weston.

4. Funeral of Miss Powers.
5. †Preached at Bolton.
9. Returned from Leominster to Cambridge.
12. †Cambridge.
13. Tidings of peace received in Boston.
17. Treaty of peace signed by the President. Rode to Medfield.
19. †Medfield. Snow very deep.
22. Grand peace celebration, Boston.
23. Grand peace celebration, Cambridge. [Parish.
26. †Preached at Medway, First
28. Peace celebration, Sherburn. Dr. Sanders delivered an address.

March.

2. Returned to Cambridge.
5. †Preached at Cambridgeport and First Church, Boston.
11. Cambridge.
15. Attended the ordination of N. L. Frothingham at the First Church in Boston.
18. Rode to Sterling.
19. †Preached at Sterling.
22. Attended ordination of L. Capen at Sterling.
23. Returned to Cambridge.
26. †Preached at Roxbury, First Parish.

April.

2. †Preached at Cambridge.
9. †Preached at Medford.
12. E. Everett inducted into office as "Professor of Greek Literature" at Cambridge.
14. Rode to Portsmouth.
15. Rode to York.
16. †Preached at York.
17. Opened court at York, Me. — Common Pleas.
19. J. E. Abbot ordained at Salem.
23. †Preached at York.
28. Visited at Portsmouth.
30. †York.

May.

1. Went to Biddeford.
4. Returned from B. to York.
7. †York.
12. Preached lecture at York.
14. †Preached at Portsmouth — Mr. Parker's Society.
16. Opened Supreme Judicial Court at York. Present, Judges Parker, Thacher, and Jackson.
21. †York.
22. Returned to Cambridge.
24. Attended installation of Dr. Sanders at Medfield.
28. †Needham First Parish. Mr. Palmer sick.
31. Election Sermon. Mr. Flint of Bridgewater.

June.

1. Convention Sermon. Dr. Stearns, of Lincoln.
4. †Walpole. Mr. Morey at Mr. Palmer's.
11. †Dorchester Third Parish.
18. †Dorchester Third Parish.
25. †Dorchester Third Parish.

July.

2. †Medfield. Dr. Sanders sick.
9. †Dedham Second Parish. Mr. White at Mr. Palmer's.

15. Rode to Worcester.
16. †Preached at Worcester, First Parish.
23. †Worcester.
30. †Worcester. Mr. Allen at Second Parish, Worcester.

August.

3. Visited Sterling and Lancaster.
6. †Worcester.
10. Visited Leicester.
13. †Worcester.
14. Returned to Cambridge.
20. †Watertown.
27. †Cambridge.

September.

3. †Dedham First Parish, forenoon; Second Parish, afternoon.
10. †North Church, Salem, for Mr. Abbot. Extremely warm.
17. †North Church, Salem.
19. Returned to Medfield.
23. Terrible storm: wind blew from half-past eight to twelve, A.M., with such violence that trees were torn up by the roots, houses unroofed, and many meeting-houses injured; wind north-east to south.
24. †Medfield.
29. Left Medfield for Cambridge.

October.

1. †Cambridge.
8. †Lexington. Dull and rainy.
15. †Lexington. Dull weather.
22. †Lexington. Fine day.
25. Mr. Tolman ordained at Shirley.
29. †Lexington. Clear day.

November.

1. Inauguration of J. C. Warren as Professor of Anatomy and Surgery at Cambridge.
5. †First Church, Boston, for Br. Frothingham, afternoon.

12. †Lexington. Pleasant.
19. †West Cambridge. Heavy rain.
22. Thaddeus Pomeroy ordained at Randolph.
26. †Cambridge. Dr. Osgood.
30. State Thanksgiving. Cambridge.

December.

1. Rode to West Boylston. Cold.
3. †Preached at West Boylston. Captain Jonathan Plympton died.
6. Attended the funeral of Captain Plympton.
9. Visited at Worcester. Cold.
10. †Preached at West Boylston.
11. Visited Br. Capen and wife at Sterling.
13. Preached lecture before the Lancaster Association at Lancaster. Fine weather.
15. Visited Worcester in afternoon.
16. Cold rain through the day.
17. †West Boylston. Dull day.
18. Left West Boylston.
19. Reached Cambridge.
23. Visited Weston.
24. †Cambridge.
25. Christmas. Very fine day.
26. } Cold.
27. }
29. Visited Weston.
30. Snow-storm.
31. †Cambridge. Snow continues.

1817.*

January.

1. H. Ware ordained Second Church, Boston.
4. Rain.
5. †Preached at Charlestown, Second Parish [Harvard Church].
6. Present at funeral of Miss E. Tufts, Charlestown.

* Unfortunately, the diary for 1816 has not been preserved.

7. Snow.
8. Attended funeral of wife of Reuben Hunt, Charlestown.
12. †Preached at Waltham. Mr. Ripley at Charlestown.
16. Snow.
17. }
18. } Rain.
19. †Preached at Charlestown, Second Parish.
24. Snow eight inches.
26. †Preached in Boston, West Church. Mr. Lowell at Charlestown.
27. Rode to Medfield.
28. Received a call to settle from Second Parish in Charlestown.
29. Visited Mr. White at Dedham.

February.

1. Rode from Medfield to Northborough.
2. †Preached at Northborough. Mr. S. Clark at Charlestown.
3. Returned to Medfield with Mr. Allen.
4. Returned to Cambridge.
5. Tenth day of very cold weather.
6. Weather moderates.
9. †Preached at Mr. Thacher's, Boston. Dr. Ware at Charlestown.
14. Extreme cold. Thermometer fell during the day from eleven above to seventeen below zero.
16. †Preached at Charlestown, A.M. Dr. Kirkland, P.M.
19. Visited Weston in afternoon.
20. Boston, Medford, West Cambridge.
21. Brookline in morning.
22. Rain.
23. †Preached at Brookline. Mr. Pierce at Charlestown, and read [my] answer to invitation to the ministry.
24. Very violent snow-storm.

26. Attended ordination of Br. Hurlbut at Sudbury.

27. Snow.

28. Snow.

March.

2. †Preached at Cambridgeport. Mr. Gannett at Charlestown.

8. Removed from Cambridge to Charlestown. Snow.

9. †Preached at Malden. Mr. Green at Charlestown.

13. Phillips executed in Boston for murder of Dennagri.* [sic]

16. †Preached in Boston, Second Church. Br. Ware at Charlestown.

18. Rain.

23. †Preached at Mr. Channing's, Boston, A.M.; Charlestown, P.M.

24. Took lodgings at Captain Holmes's.

26. Ordained. Very rainy.

30. †Preached at home.

April.

3. Fast. Preached at home, A.M. Mr. Lowell's, Boston, P.M.

6. †Preached at home. Communion. Funeral of Mrs. Mills, after meeting, aged seventy-six.

13. †Preached at home, A.M. Mr. Parkman's, Boston, P.M.

20. †Preached at home.

21. Funeral of Captain Knox, aged seventy-five.

25. Anniversary of Boys' Asylum, Boston. Mr. Channing preached.

27. †Exchanged with Mr. Whitney, of Quincy.

29. Attended Exhibition, Cambridge.

30. Preached lecture at home, and catechized the children.

* Gaspare Denegri.

May.

4. †Preached at home. Communion.

5. Joined the Boston Association, meeting at Mr. Channing's. Mr. Walker approved.

8. Fine rain. Peach, pear, cherry, &c. trees in blossom.

11. †Exchanged with Mr. Abbot, Salem. Rain, with thunder.

14. Dudliean lecture, Cambridge, by Mr. Thayer, of Lancaster. Subject: Church of Rome.

18. †Mr. J. Walker preached for me.

19. Association at Mr. Lowell's. Mr. Lamson approved.

21. Funeral of wife of Captain G. Bradford, aged forty-seven.

25. †Preached at home.

27. Attended funeral of child of Mr. Ayers, aged sixteen months.

28. Election sermon. T. Snell, North Brookfield.

29. Convention sermon. A. Hyde, Lee.

30. Communion lecture. Mr. Gilman preached.

31. Fine showers.

June.

1. †Communion. Preached A.M. Mr. Joseph Allen, P.M.

2. Artillery election. Dr. Sanders, of Medfield, preached.

3. Rode to Medfield.

5. Returned home.

8. †Preached at home.

10. Attended Mr. Norton's lecture on Biblical Criticism at Cambridge. Subject: The Protestant Reformation.

11. Friend Kersey, from Philadelphia, spoke in Boston.

15. †Preached Brattle Square, Boston, A.M., for Mr. Lamson. Home, P.M.

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| 16. Attended association at Dr. Kirkland's.
17. Mr. Norton's lecture.
22. †Preached at First Church, Boston: exchanged with Mr. Frothingham.
5. Dr. Richmond installed, Third Parish, Dorchester.
29. †Preached at home.
30. Funeral of Juliana, daughter of Ebenezer Baker, aged three years. | 10. †Preached at Chelsea: exchanged with Mr. Tuckerman.
11. Association at Chelsea.
13. Funeral of child of Solomon Phipps, Jr.
15. Visited Lynnfield.
17. †Preached at home.
18. Visited Cambridge.
19. Visited Cambridge.
21. Funeral of Timothy Walker, Jr.
22. Attended exhibition at Jamaica Plain Seminary.
23. Funeral of daughter of Arnold Cook. |
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July.

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| 2. Preached Communion lecture. President Munroe entered Boston.
5. President visited Charlestown.
6. †Preached at home, A.M. Communion. P.M., exchanged with Br. Ware.
7. President visited the University at Cambridge.
8. Left Boston for Salem.
12. Fine shower.
13. †Preached at Roxbury, First Parish: exchanged with Dr. Porter.
15. Funeral of Mr. Breed, aged seventy-five.
20. †Preached at home. Shower after meeting, P.M.
27. †Preached at Waltham: exchanged with Mr. Ripley.
30. Funeral of child [of] Benjamin Tufts. Communion lecture. | 24. †Preached at Burlington: exchanged with Mr. Sewall.
27. Commencement.
28. Φ. B. K. Oration, Will. Crafts; poem, John Ware.
31. †Preached at home. |
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September.

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| 3. †Preached at home. Communion.
7. Preached Thursday lecture.
9. Funeral of Mrs. E. H. Phipps. | 3. Mr. Dwight ordained at Park Street Church, Boston. Communion lecture. Preached.
7. †Communion. Preached at home. Funeral of child of Jotham Johnson, after meeting.
10. Rode to Exeter, N. H.
11. Rev. Isaac Hurd installed at Exeter.
12. Returned home.
14. †Preached at Salem, North Church. Mr. J. P. Dabney for me.
15. Funeral of child of John Hurd.
18. Attended funeral of Mrs. Myrick, aged sixty-three.
21. †Preached, Boston, Mr. Thacher's, A.M. Dr. Ware for me. At home, P.M. |
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August.

3. †Preached at home. Communion.
 7. Preached Thursday lecture.
 9. Funeral of Mrs. E. H. Phipps.

The following are our extracts from Mr. Prentiss's letters to Dr. Allen, a few of which, however, are printed entire: —

MR. PRENTISS'S LETTERS TO DR. ALLEN.

[MEDFIELD], TUESDAY, 22d of March, 1814.

MY DEAR FRIEND, — The visits of kind and sympathizing friends, together with the many cares which devolve upon me in the new situation in which I am placed, have hitherto interfered with the performance of what I shall ever esteem one of my greatest pleasures — opening my bosom to one who is *now* my dearest earthly friend. O my brother, to you I can unbosom that grief which, here, I am obliged to restrain within my own breast. The tender feelings of my beloved mother and sisters render it necessary that I should restrain my sensibility, and appear with a cheerful and happy countenance while my heart is heavy with sorrow. If I am in the room below, *his* chair is empty; if in his chamber, his desk calls him to my mind; if I walk, the objects around are those in which he took delight; but above all, if I go up to the house of God, another fills the place from which hardly another voice has been accustomed to sound than that of him who is now — where? not, I trust, silent in the grave, but singing praises at the throne of God. O my friend, you, who well knew my almost adored father, and whom he regarded with the eye of next to parental fondness, will not think my grief excessive, but will bear with my melancholy and dejected mind.

Had I the power, I would describe to you the scene of the Saturday evening before his death, when, supposing he might not survive the night, he gave to us all his parting blessing; but it must be left, until I can look back with more composure. It was extremely painful to him to converse, but his countenance lighted up, and he spoke cheerfully whenever he was spoken to, but especially when questions were asked relative to his hopes and prospects for futurity. As I sat alone upon his bedside the night before his death, he looked upon me with a smile of complacency, and said: "O my son, I can contemplate those things which I cannot express. Great and precious prospects are held up to the believing mind." But let us not be overcome with overmuch sorrow; as he told us during his sickness, "My children, you are not willing that the Lord's will should be done."

My good friend, excuse this sombre epistle. It answers to the state of my feelings. If you cannot read it, you are at liberty to destroy it. I will endeavor that you shall not receive another of the same cast. Let me receive something from you which shall enliven me. I owe you my thanks, as well as something more substantial, for Mr. Buckminster's Sermons.* I have read several of them with great delight, and they have contributed not a little to enliven our whole circle. I apply them sparingly, reading but one of them aloud in an evening, lest, like other stimulants, they lose their efficacy by too frequent use.

* The inventory of Mr. Prentiss's estate, bearing date Nov. 7, 1817, in the Probate office at Cambridge, reveals the fact that he was possessed of a remarkably well-chosen library, numbering about two hundred titles, the strength of which lay in the Classics and Theology; while the best poets and biography were well represented. Among the pamphlets we noted "Dr. Morse's Appeal," indicating that Mr. Prentiss was not uninformed of the sayings, doings, and opinions of his wily contemporary and fellow-townsmen.

I am losing all my interest in politics, as I have not seen a paper, except the "Dedham Gazette," for near a month. Must try, before exercising my right as a *freeman of Massachusetts*, to find out who are candidates for office, that I may be able to write my own vote.* You will not forget my claims to a place upon the list of voters.†

Give my love particularly to all friends. I hope to be able to join you at Cambridge as soon as the middle of April, and renew my connection, after so long a separation, with those in whose society I have taken so much pleasure.

I embrace you with all my heart, and am, without reserve, your

Friend and servant,

THOMAS PRENTISS.

CAMBRIDGE, May 10, 1816.

I have thought repeatedly since learning your loss [of a trunk] that it was well you were not persuaded to limit yourself to vice; else the fruits of the mind would have gone with the coverings of the body. I cannot but suppose it must have been mailed upon some of the many stages leaving Wilde's, by accident, and that, after travelling through the route, it will return safely to Boston. However, this will contribute little to your immediate comfort if you are without a change of linen. No other expedient presents itself to my mind but that you indulge once or twice in a week your propensity to sleep in the morning, and, in the mean time, allow the "*gude wife*" to wash and iron for you.

It will surprise you to learn that I have been persuaded to exchange the ample accommodations of a room in Holworthy for a more humble apartment in Massachusetts. Wednesday morning when talking with the President [Kirkland] respecting my foundation, he asked me if I would consent to remove to a room in Massachusetts. I told him at once I thought not. He said he wished I would consider of it, and determine before the Corporation met, in the afternoon; and upon his saying I might enjoy the benefits of the foundation for the past, with the office for the future, I consented, and yesterday morning found me possessing ample sway over Massachusetts west entry.

CAMBRIDGE, June 18, 1816.

There has not been, neither is there yet, any thing of moment to communicate. When I am absent from Cambridge, the most interesting intelligence which comes from College friends is that relating to the "*college corps*." Supposing your taste not unlike my own, I shall state briefly what relates to the great and small rats of College. *In primis, ut ordine loquere*, — Dr. Kirkland has been for three days past confined to his house by a severe cold; not so sick, however, as Dr. Popkin says, that he has lost his identity of character: he is, to-day, much better.

* Printed ballots were not used at the time this letter was written.

† The *Charlestown Archives*, vol. 66, attest the fact that, notwithstanding the multifarious duties incident to his new position, Mr. Prentiss was not unmindful of his duty to the State, but took a care to have his name registered as a voter in the town within a month after his settlement.

Mr. Channing preached Sabbath, A. M., in the Chapel, a most powerful sermon upon temperance and its opposite.

Bro. Dabney will soon be your neighbor. He has engaged for several weeks at Middleton, and is full of *inflammable gas* upon the occasion. Did you not well know my opinion of the town, modesty would forbid me to write that at Sudbury they have passed a formal vote to hear Mr. Hurlbut, Mr. Clark, and Mr. Prentiss, *as candidates*. So says Gilman, whom I sent there by exchange. Jackson remains at Lexington one, and Ware at Charlestown three, Sabbaths. . . .

Let me say a word of our Society. We have had three meetings, and think ourselves doing well. The members engage with much spirit, and exercise proper freedom and candor of remark. I trust it will be largely and lastingly beneficial.

CAMBRIDGE, July 12, 1816.

You may wish to learn something of my health, engagements, and pursuits. My health, though better than when you left us, is by no means confirmed, and I gain but slowly. Yet I trust to recruit soon so far as to be able to attend again with some degree of diligence to my studies. My engagement at Dorchester will, I presume, continue two Sabbaths more. From Sherburn I have heard nothing. My pursuits are amusement, and health by means of amusement; for three weeks I have not sat so long at my desk as in writing this letter, which you will suppose from its many inaccuracies to have been the work of a few minutes. The engagements of other members of our *Corps Ecclesiastic* are not in any respect different from what they were when you left us. Silas returned to College on Wednesday, on which day mother set out for home, after a visit of three days to Boston and Cambridge, — a visit made principally for the purpose of seeing her sick son, who had got so well as to wait upon her while here.

NOVEMBER 13, 1816.

This evening is, you recollect, the anniversary of our Society.* We have had a Sermon from Bro. Gilman, — from the words, "And what wilt thou have me to do?" It was better than many of us had feared that it might be, — somewhat in character, but upon the whole had in it much good sense and some good writing. The meeting was very numerous. Prayers by Drs. Kirkland and Ware.

* "The stated provisions for theological education at Cambridge were at this time [1814], very scanty. The studies were pursued under the general superintendence of the Professor of Divinity, who laid out a regular course of reading; but this course was merely advisory. There were no exercises, except a single one every week in the criticism of the New Testament; . . . no opportunities for practice in public speaking, except at the weekly meetings of a society of students, of which Mr. [Andrews] Norton was at this time President." — *Life of Henry Ware, Jr.*, vol. i. p. 91.

For a very interesting picture of life, and of the methods of instruction, at Cambridge among the resident graduates who were pursuing theological studies there prior to the establishment of the Divinity School, and for an account of the circumstances attending the election of Dr. Ware to the Hollis Professorship of Divinity, *vide* Professor Willard's *Memories of Youth and Manhood*, vol. ii., chap. xxiii., xxvi., xxxi.

Hurlbut you know is at Sudbury; how he gets on I do not hear. Ware continues at the North Church, where they will have a meeting next Sabbath, when he will probably be selected from those they have heard. Savage has commenced operations at Brattle Street. Gilman goes, I believe, for two more Sabbaths to Dorchester, as does your friend to Charlestown, or rather, one to Salem and one to Charlestown. Dabney is "*in statu quo*" *solet esse*.

A large number — say two hundred volumes of books, mostly the apparatus for biblical criticism — have just been received from Everett. They are the books reported to have been lost, with books belonging to Mr. Jefferson, upon the German coast: whether the library of the philosopher of Monticello are received in company, I have not learned. I know you have not yet lost your interest in college, and will therefore detail the most important recent movements, supposing that they may be new to you. *Dr. Jacob Bigelow* is appointed Rumford professor, to read Lectures at Cambridge and reside in Boston. Mr. Foster, a gentleman of Boston, who has spent much time in France, is appointed French *Instructor*; and Mr. Ticknor will probably read lectures upon French and Spanish, and perhaps upon modern literature generally. A manuscript has just been received from Everett, intended for the use of the national legislature, extending over about eight sheets of letter-paper, upon the subject of the foundation of a *National University*. Mr. Jefferson has, you know, been long anxious for the accomplishment of such a plan, and has published his speculations in the "*Intelligencer*." Everett says that such an institution, upon the plan of our colleges, would be worse than useless, as it would be ruinous to our present respectable and flourishing establishments; but that it should be designed for the advancement of *professional* education, after our ordinary collegiate course. His calculation is that \$300,000 would erect edifices, pay the salaries of the professors the first year, and found a library of 100,000 volumes, which is the smallest number with which it would answer to begin. The books might be averaged at \$1 per volume. Michaelis's whole library was sold for \$2,000.

The same notice* of the ordination, which has already appeared in the "*Centinel*," will be inserted in the next "*Disciple*." Had I said what I thought of the merits of the performances, few would have believed the report. I would not say less than I thought. And, indeed, I concluded that to say nothing was the better way, as those present could judge for themselves, and the absent would hardly form an opinion from a newspaper notice. I hope you will think I determined wisely. Let me hear from you soon and often and much, and believe me to be

Yours most truly,

THOMAS PRENTISS.

* The notice of Mr. Allen's ordination at Northboro', Oct. 30, 1816, from Mr. Prentiss's pen, appeared in the "*Columbian Centinel*," for Nov. 9, 1816, and the "*Christian Disciple*," for December, 1816, vol. iv. p. 388. It is very brief and barren of all but local interest. These are the only *known* instances of Mr. Prentiss's appearance in print.

CAMBRIDGE, Nov. 20, 1816.

I had just finished writing and preaching before the Society a sermon upon "The prevailing abuses and the proper uses of the Old Testament," when, as I was resting from my labor, Mr. Whitney handed me your welcome letter.

Our friend Ware received a call on Sunday night. The vote was nearly unanimous, forty-eight to ten.* The salary offered by them is, I believe, \$1200 and twenty cords of wood. This is tolerably well, though much less than he deserves and they ought to give. For though it may be the extent of their present ability, it is morally certain the Society must flourish, and they ought therefore to set out with a handsome compensation, as the tax will be continually growing less upon individuals.

I spent the last Sabbath at Salem, by exchange with Abbot. You will suppose, therefore, that it could not be otherwise than pleasant. Indeed, it was delightful. I made several visits, such as at Mr. Dabney's (Peele went down with me), Col. Pickman's, and Judge Putnam's; in all which places inquiry was made for you, and a strong interest expressed in your happiness. You will probably have heard that Dr. Prince is upon the brink of matrimony. Next Sunday night Mrs. Waldo is to become Mrs. Prince. The Dr. is so distressingly in love (think of it in a man of seventy!) that he reads the Psalms and Hymns at meeting without telling where they may be found, and sundry other mistakes frequently occur. Do not forget when you receive this, that *Miss Orne* was, had not a melancholy fate prevented it, to have been connected in the Dr.'s family.

The Committee from Charlestown have just left me. They came to request that I would preach for them on Thanksgiving, and renew my engagement for some following Sabbaths.

You say, "send me all College news." I can add one or two items to those upon preceding pages. . . .

Among the students there have been some considerable movements within a few weeks. *E.g.*: Some one or two Saturday nights ago, *a horse*, with some guidance, found his way to the second story of friend Savage's entry, where his trampling soon awoke the formidable Regent, and rousing from his lair he sallied out to attack the foe. No sooner had he opened his door, than by the light of a full moon he saw what he perhaps took to be a *Centaur* thrusting its head into his room. He shut the

* Touching this matter, Mr. Ware's biographer says (vol. i. p. 101): "Of forty-six votes he received but thirty-six; the rest being given for his friend, Mr. Thomas Prentiss, afterwards ordained at Charlestown." It is worthy of remark that these gentlemen who had been contemporaries and fellow-students at Cambridge, both before and after graduation; had pursued their studies in divinity together; had entered the profession very nearly at the same time, and entertained a strong mutual regard and friendship, — should have been rival candidates for two pulpits, and that one should have been bestowed upon each of them. Mr. Ware was the only candidate besides Mr. Prentiss who was favorably regarded by this Parish during the few months which preceded their settlement of a minister. More remarkable, however, is the fact that he who so recently had welcomed Mr. Prentiss to the fellowship of the churches was called upon to pay the customary tribute to his memory at his funeral.

door upon the enemy for some time, but at last found courage to pass out and call assistance, when, by the intrepid exertions of some of *the allies*, the beast, refusing to go *head first*, was pushed *tail first* downstairs. Miller, of Boston, is appointed to a nine-months residence with Dr. Sanders for this riot. A little discipline of the *horsewhip* has also been applied by Barbour, a Junior, to Adams, a classmate, upon some slight provocation, for which the former is suspended for six months.

You will doubtless think any people to whom I may hereafter minister much to be pitied if I have as great a disposition to be prolix in my sermons as in my letters. But no fear; this is not the case. I as seldom surpass twenty-five minutes in a sermon as I fall short of three pages in an epistle.

Sunday Evening, Dec. 1, 1816.

I have been myself at Charlestown to-day. The Society there is respectable in numbers and constantly increasing, and in wealth is undoubtedly the first in the town. As a proof of their ability and liberality the contribution on Thanksgiving day, for the relief of the poor, may be cited. It amounted to \$105. In Dr. Morse's Society, it was \$88, and in the Society of Universalists, \$74. This was certainly well for one town.

CAMBRIDGE, Jan. 14, 1817.

I should have written sooner in answer to yours of the 6th inst., had I not been so much occupied both in body and mind with my own concerns. A breathing spell is now allowed me, and I improve the first moment of it in writing to you. I gave yesterday my answer to the Society at Dorchester, *in the negative*. You may marvel at the course I have adopted; but it is such as my own best judgment approves, and such as, upon the whole, my friends think proper. Upon the reasons which have influenced me there is not time now to enter; they may be discussed when we meet. The course is this: The Society at Charlestown feeling a degree of delicacy about inviting me to settle, while the question with Dorchester was pending, sent a committee to communicate to me their sentiments, and express their readiness to proceed in my favor at any time when they should learn that I was disengaged from the other Society. Upon the strength of these assurances, and of their anticipations of the rapid growth of their Society, I have given the above answer, and embarked with them. How great may be the hazard it is impossible to say. Should they not, after all, proceed to give me a call, I shall be left where I was two months ago, with the reputation of a coquette. A sagacious world will think that I gnaw my fingers with vexation, and an unpitying world will say, "He deserves nothing better for his conduct." For all this, should it happen, I trust to be prepared by the consciousness that I have conducted in the whole affair in a manner which cannot be supposed to be other than honorable, and conscientious, and religious. Should the Society proceed, and should their success answer to their anticipations, I shall flourish with them; and a year will not end before they have erected a new house of worship in a convenient situation. But we must leave these things.

Wherever placed, — be it in a station where so much labor must be performed, and so much opposition encountered as Charlestown will afford, or be it in some more quiet and peaceful retreat, — I pray that I may be faithful to the cause of God, of his Son, and of immortal souls.

You should have been at Cambridge last evening. There was, for Cambridge, an immensely large party at Dr. Ware's. Lucy, I assure you, was in all her glory. Henry came out from Boston. E. Waterhouse was of the party; and nothing seemed wanting but the presence of the minister of Northborough to give a finish to the business. It would have been cruel sport for me to have lamented his absence to the person most concerned, therefore I forebore; that every other one in company was as merciful, I can hardly think.

CAMBRIDGE, March 4, 1817.

You will readily believe that I am busy and will not need that I tell you about what; experience you have so recently had can answer as to that. Suffice it to say, I have given my answer, and am "*in mediis rebus*" as to fixing the time of ordination, selecting the council, forming the church, and removing person and property to Charlestown. Further information I will communicate at a future time.

CHARLESTOWN, March 12, 1817.

The Parish Committee have just left me after having spent much time in talking of ordination, &c. It is fixed upon the 26th inst. The letters missive cannot for certain reasons be drawn until next week. One will be forwarded to your Church without delay, by mail, after they are written. Will you watch the mail after Tuesday, and if, by any accident, a letter missive should not reach you, and you hear nothing to the contrary, *consider this as official*. Such is the agreement I have made with the Committee from fear that difficulty might arise out of the short time we allow ourselves.

CHARLESTOWN, May 4, 1817.

MY DEAR FRIEND, — You may be ready to think from my delaying so long to answer your letter that I have forgotten your claims, or intend that they shall be outlawed by protracted neglect; but I do assure you that I have neither been unmindful of them myself nor desirous that you should cease to remember their existence. You can yourself understand the plea of engagements, urgent and numberless, and will readily allow me to make it, when I tell you that since the 26 March I have preached eleven sermons at home, administered the Communion twice, catechized children, and visited all the families belonging to me, except one or two, once, some twice, some three or four or more times. All this besides the visits I am obliged to make to Cambridge, Boston, &c. In the moment of leisure which happens to me after the labors of this day, I plead my excuse for past neglect, pay my debt, and, like all sinners, promise to do better in future.

Dr. Richmond — did you know it? — has received a call from my old friends at Dorchester to settle. They call it unanimous, because there is

only the same opposition now that there was before; and they esteem so hot-headed a man as Mr. S. and a man at the same time so ignorant as to spell the word "*younanimous*," which you may remember he did in a letter to me, as having little power to disturb the unanimity of the Parish.

So far had I written at 8 o'clock, when I was called down to see some of my good people who sometimes favor me with a visit on a Sabbath evening. This I think very pleasant, and shall always encourage it, especially whenever I may have a house of my own. I intend then to make such arrangements as shall secure me the company of a few particular friends every Sabbath evening.

I am sure you will be glad to hear that I find my people very kind and attentive, — and kind and attentive not merely in asking me to dine and take tea, but in welcoming me most cordially in my voluntary visits, and taking an interested and active part in such conversation as a minister would wish to hold with those committed to his spiritual charge. We have both of us, my brother, much in our situations to be grateful for, and we have, too, responsibilities which are great and heavy to bear. But there is a satisfaction in the diligent, and especially in the successful, discharge of ministerial duty, which does much to compensate for the toils and anxieties incident to the office; and should this satisfaction be at any time withheld, we may be and shall be supported by the anticipated rewards of hereafter.

CHARLESTOWN, June 24, 1817.

It is gratifying intelligence you give of the growth of liberal principles in your vicinity. May they continue to spread! Indeed, that they will spread, — that they actually are spreading, — I have no doubt. It is a circumstance most favorable to their dissemination, — and we owe the circumstance, I think, entirely to the recent controversy, — that the dark and mysterious horror once felt at the mention of any departure from prevailing sentiments has very much subsided, and in some places wholly disappeared. Time was, when the community shuddered, as it were, to its remotest member, at the intimation of a doubt respecting the correctness of the popular faith; and he who made the suggestion was looked upon with somewhat the same Christian detestation extended to a Turk or an atheist. The attempt has been made to heighten this abhorrence, and to spread more widely this panic for the safety of God and his Church. How it has resulted we well know. And from the droppings of conversation I occasionally catch, I have no doubt that the "cunning ones" who thought "to ride the whirlwind and direct the storm," sincerely wish they had never meddled with so unfortunate a business. They must feel, and I am sure they do feel, that they can no longer work the engine of terror, and that they are at last cast upon the weapons of argument, which they will wield with but little dexterity, having been so long unused to them.

I wish you could see some papers in my hands. You may recollect that many months since a premium was offered by Samuel Ethridge, Esq., of this place, to be paid to the author of the best dissertation upon the question, "In what way can Country Clergymen in the United States be furnished with Competent Libraries?" Eight dissertations were sent in.

They were not received until after the death of Mr. E.; and his son, who succeeds to his business [that of a book-seller and publisher], is not decided what shall be done upon the subject, knowing nothing of the arrangements made by his father for determining upon the merits of the respective performances. He desired me the other day to take the papers and look them through, to see if any thing could be done advantageously to the community, and especially to the clergy. I have done it, and wish some one else would do it who might judge more correctly of the importance and value of the papers than I am able to do.

In making arrangements for disposing of your time when down next week, do not forget to assign as large a portion as possible to Charlestown. On some day in the week we may have something worth showing to you. Arrangements are making among us to give the great man* of the South a reception worthy of his office. I hope he will prove by a wise and prudent administration that the man is not unworthy of the demonstrations of regard the office calls forth. It is supposed he will be *here* on Friday or Saturday.

CHARLESTOWN, August 4, 1817.

DEAR JOSEPH, — Your letter should have had a more speedy answer; but I could not persuade myself to draw upon the time of a man so much occupied through the week as to write his sermons Sabbath morning. I hope it was not a discourse upon the impropriety of pursuing the customary occupations of life in consecrated time; or, if so, that you did not allow your Sabbath breakers to know it, for they might really plead it as an excuse for their practices, saying that it were as innocent for a farmer to open his hay on the morning as for a minister to open his text, or to turn it at noon as for the minister aforesaid to turn over the leaves of his concordance for apt quotations. That is a sad habit which some of the workers in our shop have, of delaying preparation until the last moment. And I would not, for what little I value my reputation at, do the thing *even once*, for fear of laying the foundation of so dangerous a habit.

So you turn your hand, as Dr. Harris once said, "to the Law or the Gospel;" write wills or sermons, divide an estate or a subject of discourse, draw a codicil or an inference, bless a man with a portion or a promise, pronounce his disinherison or his sentence of perdition. The writing wills is among the gentlemen of "itching palms" a profitable business. If there is much of it to be done among you, it will be a strong inducement to some starving stripling of the court to pay you a visit, and tell you of the fee table.

I rejoice, indeed, most sincerely to learn that you are getting on so prosperously with your house. From getting *on* so rapidly, I suppose you will soon talk of getting *into* the same. Pray, give me early notice. I long to see *Madam* at the head of a domestic establishment, and my friend, the *parson*, standing in the morning by a butcher's cart, trading for a joint of meat on Saturday morning, to constitute my Sunday's din-

* President Monroe. He was received on the occasion of his visit to Charlestown, July 5th, by the clergy and citizens, and was welcomed in an address by Dr. Bartlett.

ner. So you discover that I intend to see you on *Sunday*: at least, I hope to.

Well, — I will try to be serious for a moment. It is bad, however, to go from the joyous to the grave too suddenly; so, by way of transition, I will tell you, what you probably already know, that Ware has at last found a house to his mind, and is advancing, I suppose, almost as rapidly as yourself, in the high road of matrimony. Parkman, too, that "man of blushes," is driving post-haste, and Nat will not of choice be left far behind. While — alas for me! — I shall in all probability be left by you all for sometime in the lurch.

The Catechisms are now ready for delivery. They are printed separately; and, by sending your order to Mr. Burditt,* you can obtain whatever number you wish. Mr. Colman,† you will find, has printed *with his name*. This, I think, is well. The reasons you will readily understand. Are we to hope that a time will ever come when men will cease to be governed by names, and will believe that some good thing may come from Birmingham as well as from Geneva, and that a solitary theologian of Northumberland may have some claims for a share of the wisdom and piety now so generally supposed to be monopolized by the Westminster divines?

You will like to hear what are the employments of our younger brethren. Mr. Tracy has just left me. He reports that Walker is at Lexington; Shaw at Saugus, Lynn; Osgood at West Boylston, and himself at Brattle Square. No ordinations contemplated in our region. I wish you may have Shaw, or some other man equally good, at W. B. It would be a fine thing for you pious souls, surrounded with Orthodoxy.

Among us there is nothing new. I find great satisfaction in the interest which, I think, is felt among us in the institutions of religion, and, I hope and trust and believe, in religion itself. Let it be our prayer, my brother, each for the other, that we may have that wisdom and fidelity which shall cause the spirit of pure, simple, but ardent Christianity to prevail among our flocks. If we can give our people the religion of the understanding and the heart, that of the life will follow of necessity. In this way, shall we be more useful preachers and ministers; and shall at the same time, in some degree, baffle the attempts of those who would make it believed that we are indifferent to principle if practice be right.

Most affectionately your friend,

T. PRENTISS.

CHARLESTOWN, September 14, 1817.

What you will feel most pleased to learn, I suppose, will be what relates to Mr. Hurd's installation at Exeter, which took place on Thursday last. The service was attended by all the Churches invited, seventeen in number, except that at Medford. The proceedings of the Council were slow, confused, immethodical, and unmeaning as usual. It is indeed a miserable form of *public* church government under which we subsist. It does well enough for private churches, where there is little or no need of power and method. But in public, it is pitiable and nonsensical, and of this I

* James W. Burditt, Bookseller, 94 Court Street. — *Boston Directory*.

† Rev. Henry Colman. — *Vide ante*, p. 142.

am more and more convinced by every occasion of attending the session of an ecclesiastical council. It is a government without power, and this is one evil; without responsibility, and this is another; and without law to control or precedent to guide, and this is a third. To free-born spirits such anarchy as our system produces may seem preferable to an ecclesiastical tyranny; but for myself, I must confess that between *no rule* and *misrule* it is not very easy to choose the best.

Mr. H. read us an ample confession of faith, was fully questioned as to his *experiences* by one Mr. Webster, of Hampton, and acquitted himself in a masterly manner in his replies to the impudent questions of the catechist, who was obliged at last to be satisfied with Mr. H.'s assent to his question, whether he felt that old things had passed away, and all things had become *new*.*

The following letters were dictated by the Rev. Dr. Andrew Bigelow to his amanuensis only a few weeks before his death, which occurred at his residence in Boston, April 1, 1877. As their author was highly esteemed in literature as well as in his chosen profession, it is worthy of remark that these recollections of one of his early friendships constitute his very last literary work. Had our purpose to prepare a Memoir of Mr. Prentiss been deferred a single season, these interesting reminiscences of our first pastor would have been lost to us for ever:—

BOSTON, Feb. 2, 1877.

H. H. EDES, Esq.

DEAR SIR:—Your favor of the 25th ult. was very obliging, for the kindly information it afforded of the value and fulness of the materials you possess for forming a correct estimate of the traits of character, both personal and ministerial, of the first Pastor of Harvard Church. It was the more welcome for naming the sources whence those materials were chiefly drawn.† The article in the "Columbian Centinel," Oct. 11, 1817, has been carefully read to me; also the more extended one in the "Christian Disciple" of January, 1818. It seems to me that these papers are sufficiently comprehensive, leaving little or nothing to be added from the reminiscences of any survivor among the early friends of the good man, to whom such just and affectionate tributes, so soon following his lamented demise, were paid.

Of the latter part of Mr. Prentiss's short life I know nothing, except from the lips and pens of others. In the summer of 1816 I went abroad, spending a year chiefly in the Divinity Department connected with the University at Edinburgh; and subsequently thereto extending my absence by travel elsewhere in Great Britain and on the Continent, not returning till the

* This letter was written only a week before Mr. Prentiss was attacked by the malady which terminated his life.

† At the time of writing to Dr. Bigelow, neither the letters of Mr. Prentiss to Dr. Allen, nor the extracts from Dr. Pierce's diary, had fallen under our notice.

close of Mr. Prentiss's pastorate. Communication in those days between Europe and home was not, as now, easy and frequent. Previously thereto, and comparatively at an early date, I had been brought into pleasant and familiar acquaintance with Mr. Prentiss. At my entrance in Harvard College in 1810, he was my Senior. He was the son of Rev. Thomas Prentiss, pastor of the church in Medfield, who had married a sister of the Honorable Abraham Bigelow (H. C. 1782), clerk of the Middlesex courts, resident in Cambridge. The family, being near connections of my own, offered agreeable resort in my college life; and there I soon, and often, met the younger Prentiss. Intercourse was renewed after his return to Cambridge, in 1812, to pursue his studies for the ministry, and was continued in very pleasant relationships, till suspended by the separation already spoken of, which, alas! proved to be final.

In the pulpit, I had various and not infrequent opportunities of seeing and hearing the young preacher, both at Cambridge and elsewhere, in church and at chapel. His manner was agreeable; style and elocution good; delivery easy and natural; serious, without formality; free from seeming embarrassment or affectation; in no wise stiff, stately, or assuming. The matter of his sermons was marked by plain, good sense, in the main practical, evincing thoughtfulness, and the presentation of such truths as were useful for edification. They were noted for no ambitious displays of rhetoric or oratory. Mr. Prentiss was, by nature, not a man of enthusiasm. He was sedate, yet earnest, though not impassioned, and with such an air of sincerity and engagedness in his work, addressing the reason, conscience, and hearts of his hearers, that he was always welcomed in the pulpit, and sure to awaken the interest, and fix the attention, of an audience. Of all the young preachers, his contemporaries, I can recall none more generally popular and acceptable in pulpits in and around Cambridge, during the years 1815 and 1816, by the combination of all desirable good qualities in a candidate for the ministry, than Mr. Thomas Prentiss. His personal appearance and address were in his favor. He had a pleasant countenance. It wore a cheerful, open expression. A winning smile played upon his features; forehead high; eyes gray, as I recall them, but beaming; complexion somewhat dark, not swarthy.* In stature, Mr. Prentiss was tall and erect. His step was easy, moderately quick, and graceful. Altogether, his appearance and bearing could not fail to strike favorably any beholder.

I have spoken of Mr. Prentiss's apparent freedom from embarrassment in the pulpit. It was a surprise to many, and an exception in the experience of most beginners. Still he was not without nervousness on occasions that might test the equanimity of tyroes in the business of preaching. An instance occurs to my memory which tried him on this point, and from which he came off most creditably to himself. My own pastor, Rev. Dr. Osgood, of Medford, was then aging, and not unwilling to accept relief from Sunday duties, by occasional help from outside quarters. Divers of the young candidates for the ministry at Cambridge I was the means of introducing to him for this purpose, at the period referred to. I proposed the

* *Vide ante*, page 135, for Dr. Pierce's description of Mr. Prentiss's personal appearance.

office at one time to Mr. Prentiss, naming a prospective Sabbath (having previously ascertained the wishes and convenience of the good Doctor himself), which he hesitated to render, — indeed, declined, — from sheer diffidence, as he said, at standing in such a pulpit and in such a presence as he expected to encounter. His scruples, however, were overcome; and one beautiful bright day, in the blossoming spring of 1815, I accompanied him to Medford. He was unusually silent during the drive. By the pastor, on arrival, Mr. Prentiss was graciously greeted, and thence conducted to the church. Dr. Osgood, it should be added, was looked up to with more than common awe by youthful aspirants for the ministry, as well as others; and there were two ladies of the family, his daughters, who were regarded as not the most gentle critics. I confess to some nervousness on my own part for the result of my friend's public efforts on this occasion. The house was crowded. The embarrassment apprehended was partially seen, on his rising at the opening of the service, in reading the first hymn. But, ere its close, it had measurably disappeared. During the subsequent exercises, Mr. Prentiss recovered his self-possession, appearing perfectly at home in the sacred desk, familiar with his work, and concluded the services to the evident satisfaction of the large audience. Many, after the benediction in the afternoon, including GENERAL JOHN BROOKS, the Hon. Timothy Bigelow, and other well known notabilities, expressed warmly their gratification at the young preacher's ministrations. Afterwards, at the pastor's house, like satisfaction was testified in terms, if not so warmly, yet as decidedly, as before evinced. It was a special, personal pleasure to learn, in a conversation apart with the ladies referred to, that not only they had taken no exception to my friend's performances, but, contrarily, approved of them in their general merits, and the effectiveness of the discourses in matter and manner. The knowledge of this, subsequently imparted, afforded much joy, as might be supposed; and our ride back to Cambridge, not silent as before, was cheerily conversational and animated.

In a former paragraph, mention was made of my earliest collegiate acquaintance with Mr. Prentiss, by meeting him in the family of Abraham Bigelow in Cambridge. That gentleman had a daughter, Amelia, — an only one, — besides two sons. She was a lady of pleasing, gentle manners; fine mind and intelligence; prepossessing in personal appearance, — altogether endowed with the attractions likely to gain the affection of one of the opposite sex. An attachment grew up between her and Mr. Prentiss which resulted in betrothal. Their intended union was satisfactory to all parties, there being no objection on the score of age and mutual affinities, other than might arise from the circumstance of natural kinship. The wedding was understood to be near at hand about the time of the sudden, fatal illness — so premature to human eyes — of Mr. Prentiss. The bright prospect was dashed by the event that followed. It was painfully saddening to the survivor, Miss Bigelow, shadowing her cherished hopes, and leaving a gloom which remained long after. She lived awhile in deep seclusion, rejecting all overtures of marriage from other quarters; but later, in mature life, became the wife of the eminent physician, the elder

Dr. George C. Shattuck, of this city, surviving him, in tranquil, honorable age, for a term of years.

Committing to your disposal these fragmentary recollections, — imperfect and sketchy at the best, — of a friend and period long past, — “*this sixty years since,*”

I remain, with great regard,

Truly yours,

ANDREW BIGELOW.

About the time the foregoing letter was received, certain statements were presented to us which threw a doubt over what previously had seemed to be perfectly clear; namely, that Mr. Prentiss pursued his theological studies at Cambridge under the instruction of Dr. Henry Ware, then Hollis Professor of Divinity. Considering the source whence these statements emanated, we did not feel at liberty to disregard them without first submitting them to Dr. Bigelow, who gave to the subject his careful attention, and subsequently favored us with the following statement of the conclusions at which he arrived: —

3 HANCOCK STREET, BOSTON, Feb. 9, 1877.

DEAR MR. EDES: — Your note of the 6th inst., stating your opinions from memoranda formerly collected, quite variant from my own, on a matter of importance, — in respect to the preparatory studies for the ministry of the first Pastor of Harvard Church, — led me to a careful revisal of my own impressions on that point, and an examination of such authorities as might result in conclusions no longer problematical.

Your inquiry is virtually twofold: Did Mr. Prentiss (*filis*) prosecute his studies wholly with his father, Rev. Dr. Prentiss, of Medfield? Or, were they conducted partly with him, and partly at Cambridge? On both these points, the evidence in my hands leads unmistakably to a negative.* . . .

It should be stated in this connection that the father's position in the ministry, as a divine, was that known as “Orthodox” in those days; or, as we might call it, a moderate Calvinist. The son, so far as I know, never had any bias or tendency in that direction. From the first, he was Armenian in his views. Let me add, that Dr. Prentiss himself died Feb. 28, 1814, nearly seven months ante-dating the approval of his son as a preacher by the Boston Association of Ministers. In a sermon preached by the Rev. Dr. Joshua Bates, at the interment of the elder Prentiss, March 4, 1814, the following passage occurs: “His sentiments in theology were what have generally been denominated Orthodox. In declaring them, he was free and explicit. . . . While he lamented the corruptions of Christianity; while he was grieved by the licentious maxims and corrupt practices of nominal Christians; while he earnestly desired that all should think and act right, — he was willing that every man should think and act for himself.” Like

* We omit, in printing, a long extract from the notice of Mr. Prentiss in the *Christian Disciple*, which is presented entire on pages 138–143.

testimony, quite as emphatic, as to the "Orthodoxy" of Dr. Prentiss, may be found in a notice of his life and character, in the "Christian Disciple," Vol. II., page 288.

Again, it should be mentioned that the elder Prentiss, during many years of his life, and up to its close, besides his public and parochial duties, was engaged in the preparation of youth for admission into college, and other branches of academic instruction. He had himself, at an early period of his life after graduation, studied the healing art; and, subsequent to his settlement in the ministry at Medfield, showed himself no novice in the business. Like Luke, "the beloved physician," he was consulted as a medical adviser, — often called to sick-beds, not only in his own parish, but outside of it, and in adjoining towns. In Dr. Sprague's "Annals of the American Pulpit," Vol. I. p. 678, it is stated that "Dr. Prentiss's death was caused by congestion of the lungs from severe cold, contracted by exposure during a violent snow-storm, in visiting a sick family in a neighboring town."

In addition to what has been already presented, in regard to the place where, and the influences under which, the younger Prentiss began and prosecuted his preparatory studies for the ministry, the following passage in a letter from Rev. Dr. Joseph Allen (of Northboro') to Rev. Dr. Sprague, written Jan. 26, 1851, speaking of the father, may be deemed sufficiently conclusive: —

"At the time when, in company with my classmate, his eldest son [Mr. Thomas Prentiss], *while we were pursuing our theological studies at Cambridge*, I made application to be received into his [Dr. Prentiss's] Church, we were not questioned respecting our views on controverted subjects, but only in regard to our views, purposes, and aims, in joining the church, and undertaking the Christian ministry; and I do not remember that he ever attempted to bias us in our studies, in favor of his own system, or ever expressed to us any regret that, in our theological views, we differed, in some respects, from our honored father and guide. He wished us to enjoy the largest liberty, and to believe that the honest and intelligent study of the Holy Scriptures would lead to the knowledge of all truth, essential to the right conduct of life, and to the attainment of true holiness."

Dr. Joseph Allen, above named, it should be observed, was not only a classmate, as stated, but a townsman and room-mate at Cambridge, of the younger Prentiss, of whom he thus speaks elsewhere in the same letter: "He was a very dear friend; and his early death, during the first year of his ministry, was among the most painful events of my life." The early, sudden decease of Mr. Prentiss was both an affliction and a shock to all acquainted with him. Dr. William Allen remarks, in his "American Biographical Dictionary," that "it is an almost unparalleled instance of the early death of a minister."

It is noteworthy, as a coincidence in the lives of the two Prentisses, — father and son, — that the former, the son, also, of a clergyman, likewise spent the first year after graduation as teacher of a school (in Berwick, Maine); at the expiration of which period, as mentioned by Dr. Bates in the appendix to the funeral sermon already quoted from, "he returned to his native town [Holliston], where he pursued the study of theology, under

the direction of his father." Might not this account for the impression in your mind, that Mr. Thomas Prentiss, of Charlestown, pursued his ministerial studies at the home, and under the guidance of *his* parent?

I have now an apologetic duty to perform, personal to myself, namely, to correct a mistake in my letter of February 2, conveying by implication a cousinship between Mr. Prentiss and the young lady to whom he was engaged. The fact was otherwise. Dr. Prentiss was the husband of two wives. His first wife was Abigail Bigelow, sister of the Hon. Abraham Bigelow, of Cambridge, who died sixteen years after marriage, — Nov. 2, 1786, — leaving no children. His second wife was Mary Scollay, daughter of John Scollay, of Boston, by whom he had nine children, — four sons and five daughters, — the oldest, as has been stated, being Mr. Prentiss, the subject of this notice. Of course, there was no natural kinship between him and the lady, — his expectant bride.

Praying you to excuse the prolixity of this communication, which has grown under my hand, from a desire to present in the clearest light the points requiring elucidation,

I remain, dear sir, with great regard,

Your friend and servant,

ANDREW BIGELOW.

P. S. — It is a curious fact, doubtless well known to you, that a Rev. Thomas Prentice was, for a long term of years, minister of the First, and then the only, Congregational Church in Charlestown, — including all the Revolutionary period, — dying in 1782.

With these interesting letters we close this Memoir. If it shall prove to have been a privilege reserved for us to revivify the life and character of this rare man, and to do tardy justice to his saintly aspirations and his devotion to this people by an affectionate recognition and a public acknowledgment of them, we shall feel that our time has been well spent in bringing together these memorials of one who, in the past, has been to us only a sweet memory and a tradition.

THE REV. JAMES WALKER, D.D., LL.D.

Of the second minister of this Church and Society it has been said that "his great qualities of mind and his eminent virtues of character, his range of public services and his extended friendships, cemented by profound respect and gratitude, will assure for him multiplied and varied tributes,* now that his work has ended." From one of these tributes, uttered by his successor in our pulpit before the Massachusetts Historical Society, of which both were members, we shall, by and by, make an extended extract.

Born in Burlington, Aug. 16, 1794, he was fitted for college at the Groton Academy during the years 1807-1810, and was graduated at Harvard College in the remarkable Class of 1814, the second English oration being assigned to him in the distribution of parts at Commencement. Among his classmates were Prescott, the historian, Judges Pliny Merrick and Elijah Paine, the Rev. Dr. Alvan Lamson, — who was soon after settled, amid violent controversy, over the First Church in Dedham, and of whose ordaining council Mr. Walker was a member, — the Rev. Dr. Andrew Bigelow, and the Rev. Dr. F. W. P. Greenwood. After leaving college, Mr. Walker spent a year at Phillips' Exeter Academy as an assistant teacher, but soon returned to Cambridge, where he began his theological studies, as a resident graduate, Oct. 15, 1815. He was a member of the first class graduated from the Divinity School, in 1817, and was licensed to preach by the Boston Association at a meeting held at Dr. Channing's house May 5, 1817. It is worthy of remark that at the same meeting our first minister, Mr. Prentiss, joined the Association, and notes in his diary (*ante*, p. 146) both of the facts here mentioned. Mr. Walker's first sermon, after "approbation," was delivered in his native town, in the Rev. Samuel

* See *Old and New*, Feb. 1875, vol. xi. p. 213; *Proceedings of the American Academy of Arts and Sciences*, May, 1875, vol. x. pp. 485 *et seq.*; *Unitarian Review*, Nov. 1875, vol. iv. pp. 491 *et seq.*

Sewall's pulpit, on the 11th of May following; and, singularly enough, his second effort was in our own meeting-house, on the 18th of May, 1817, when Mr. Prentiss records that "Mr. J. Walker preached for me." But more remarkable still is the circumstance that, on the Sunday when Mr. Prentiss lay sick (Sept. 28, 1817), Mr. Walker again occupied our pulpit, his sermon exciting much favorable remark, as we are informed by a gentleman who listened to its delivery. Mr. Prentiss died on Sunday, the 5th of October, on which day Professor Popkin preached and administered the Communion. Mr. Walker having declined a call to settle in Lexington, extended to him on the 22d of September, and having created so favorable an impression upon the two occasions when he had preached in our pulpit, the attention of the Parish Committee naturally was turned to this gifted and promising young preacher. Among the most active members of the parish itself was the Hon. Timothy Walker, whose interest in the prosperity of the newly-organized society was second to that of no other. He was an uncle of the candidate; and his instinctive interest in the success and advancement of his kinsman doubtless contributed its proper share in bringing him prominently to the attention of our people, whose final decision can best be told in the language of our records:—

Jan. 29, 1818. At a regular meeting of the Church, at which all the brethren were present, it was unanimously

Voted, To give Mr. James Walker an invitation to settle with them as their Gospel Minister.

Voted, That the Moderator of the Church be requested to transmit a copy of the foregoing vote to the Parish Committee, by them to be communicated to the Society.

Feb. 11, 1818 (Wednesday). At a legal meeting of the Second Congregational Society, held at the meeting-house in Charlestown, Dr. Josiah Bartlett was chosen Moderator.

The proceedings of the Church having been read, the question was taken by yeas and nays; viz., Will the Society concur with the Church in giving Mr. James Walker an invitation to settle with them as their Minister?

Fifty-four persons being present, 52 voted in the affirmative, and 2 in the negative.

These proceedings were communicated to the candidate, and drew from him the following letter:—

To the Second Congregational Church and Society in Charlestown:

BRETHREN,—I have received through your Committee an invitation to settle in your Society as a Gospel Minister. I cannot refrain from express-

ing to you the satisfaction with which I regarded that mark of your approbation. But before I could reply to your proposals, I felt it to be my duty to give the subject that serious and deliberate examination which its nature and importance unquestionably demand.

Having endeavored, therefore, duly to consider all the reasons which ought to influence and determine me, I have at length concluded to accept your invitation. I have done it, however, under a full conviction of the magnitude and difficulty of the duties which belong to the sacred office; and it is only from my reliance on Divine aid and direction, and the hope of your indulgence and charity, that I derive encouragement to enter on the responsible station to which you have been pleased to call me. I am not a competent judge of what may be necessary to afford me an adequate support in your Society, but I cheerfully comply with the terms you have proposed, since I have perfect confidence in your disposition to grant me such a compensation as may raise me above worldly embarrassment, and allow me to devote my whole attention to the ministerial labors. Accept the assurance of my esteem and affection, with my best wishes for your present and future happiness.

JAMES WALKER.

CHARLESTOWN, Feb. 27, 1818.

This letter was formally communicated to the Parish at a meeting held April 1, 1818, when a committee was appointed to make arrangements for the ordination.

April 2, 1818. At a meeting of the Committee of Arrangements for the ordination of Mr. James Walker, at Major Timothy Walker's, present—with the Parish Committee—Joseph Hurd, Timothy Walker, Gamaliel Bradford, Esqrs., and Mr. John Tufts, as a committee from the Church. Joseph Hurd, Esq., was chosen Chairman.

Voted, That letters missive be sent by the Chairman for pastors and delegates to form the Council; and the following gentlemen were mutually agreed upon:—

Rev. Samuel Sewall, Burlington.
Rev. Isaac Hurd, Exeter.
Rev. Joseph Field, Weston.
Rev. Samuel Ripley, Waltham.
Rev. Dr. Kirkland and } Cambridge.
Rev. Dr. Henry Ware, }
Rev. Thomas Brattle Gannett, Cambridge-
port.

Rev. Joseph Tuckerman, Chelsea.
Rev. John Pierce, Brookline.
Rev. Dr. T. M. Harris, Dorchester.
Rev. Charles Lowell, Boston.
Rev. Wm. Ellery Channing, Boston.
Rev. Francis Parkman, Boston.
Rev. Henry Ware, Jr., Boston.
Rev. N. L. Frothingham, Boston.

Voted, That an invitation be sent to the following gentlemen to attend the ordination and dine with the Council:—

Rev. William Collier.
Rev. Dr. Eliphalet Porter.
Rev. Thomas Gray.
Rev. Dr. Edward Richmond.
Rev. Aaron Green.

Rev. Edward Turner.
Rev. Joshua Huntington.
Rev. John Codman.
Rev. Sereno-Edwards Dwight,
Rev. Dr. James Freeman.

Voted, That an invitation be given from the desk to such gentlemen of the clergy and candidates for the ministry as may attend the ordination.

Voted, That Mr. Samuel Etheridge, Mr. E. Baker, and Dr. Wm. J. Walker be marshals to attend the procession; and Messrs. Jotham Johnson, Richard Devens, William Hurd, and John C. Bartlett be marshals to attend at the meeting-house, — and that they be invited to dine with the Council.

Voted, That the Clerk be directed to employ the constables of the town to assist the marshals at the meeting-house.

Voted, That all the male members of the Society over seven years of age be requested to assemble at Washington Hall, to attend the Council to the meeting-house.

LETTER MISSIVE.

CHARLESTOWN, April 3, 1818.

The Second Church of Christ in Charlestown to the Church of Christ in _____, under the Pastoral care of _____, send Greeting:

It having pleased the great Disposer of events to remove by death our late beloved and much respected Pastor, the Reverend Thomas Prentiss, and being led, as we humbly trust, by the great Head of the Church to the choice of Mr. James Walker to settle with us in the Gospel Ministry, and he having signified his acceptance of our invitation, — we have therefore appointed Wednesday, the 15th instant, for the ordination, and invite you with your Pastor and delegate to assist at the Council and the solemnities of the day.

Wishing you grace, mercy, and peace in our Lord Jesus Christ,

We subscribe ourselves,

In behalf of the Church and Society,

JOSEPH HURD.

JAMES WALKER,

Pastor elect.

The Council will meet at Mr. Pierce's,* near the bridge, at 9 o'clock. The churches invited to attend are those under the charge of —

The Rev. President Kirkland, D.D.,
The Rev. Professor Ware, D.D., and
The Church in Harvard University. }
Rev. Dr. Harris, Dorchester.
Rev. Mr. Pierce, Brookline.
Rev. Mr. Tuckerman, Chelsea.
Rev. Mr. Channing, Boston.
Rev. Mr. Lowell, Boston.

Rev. Mr. Ripley, Waltham.
Rev. Mr. Hurd, Exeter.
Rev. Mr. Parkman, Boston.
Rev. Mr. Gannett, Cambridge.
Rev. Mr. Field, Weston.
Rev. Mr. Frothingham, Boston.
Rev. Mr. Ware, Boston.
Rev. Mr. Sewall, Burlington.

* *Vide ante*, page 125, foot-note. Since that note was written, the original bills for the dinners served upon the occasions of the ordination of Mr. Prentiss and Dr. Walker have been discovered among the parish files. At the risk of shocking the sensibilities of some of

PROCEEDINGS OF THE COUNCIL.

CHARLESTOWN, April 15, 1818.

At a meeting of an ecclesiastical council this day convened by letters missive from the Second Congregational Church of Christ in Charlestown, the Rev. President Kirkland was chosen Moderator, and Joseph Tuckerman, Scribe. The Reverend Moderator opened the meeting with prayer. The letters missive having been read, it appeared that the following pastors and delegates were present, viz. :—

- | | | |
|----------------------------------|---------------------------------------|------------------------|
| 1. Church in Harvard University | { Rev. President Kirkland, D.D. . . } | Alvan Lamson. |
| | { Rev. Henry Ware, D.D. . . . } | |
| 2. Church in Dorchester . . . | Rev. Thaddeus M. Harris, D.D. | Dea. James Humphreys. |
| 3. Church in Brookline . . . | Rev. John Pierce | Dea. John Robinson. |
| 4. Church in Chelsea | Rev. Joseph Tuckerman . . . | George Cary. |
| 5. Church in Federal St., Boston | Rev. William Ellery Channing . | Jonathan Phillips. |
| 6. West Church, Boston . . . | Rev. Charles Lowell | Rev. Amos Clarke. |
| 7. Church in Burlington . . . | Rev. Samuel Sewall | Dea. Nath'l Cutler. |
| 8. Church in Waltham | Rev. Samuel Ripley | Sam'l Townsend. |
| 9. New North Church, Boston . | Rev. Francis Parkman | Deacon Simpkins. |
| 10. Church in Cambridgeport . . | Rev. Thomas B. Gannett . . . | Dea. Nath'l Livermore. |
| 11. Church in Weston | Rev. Joseph Field | Ebenezer Hobbs. |
| 12. Second Church, Boston . . | Rev. Henry Ware, Jr. | Francis Greene. |

The proceedings of the Church and Society were then read by the Moderator, and also the answer of Mr. James Walker to the invitation of the Church and Society to become their pastor. Testimonials and recommendations of the character of Mr. Walker, and a certificate of his relation to the

our readers, we present the documents in full, as an illustration of the prevailing customs of sixty years ago, and of the great changes in public opinion which have occurred since the time when such indulgences as these bills indicate (and upon such occasions too) were not regarded as breaches of decorum :—

I.

Gentlemen Committee of the Second Congregational Meeting-house, Charlestown, to

A. PIERCE, Dr.

MARCH 26th, 1816.	
To Seven Decanters Spirit, &c.	7.00
„ 26 Bottles M D wine	39.00
„ 2 pitchers lemonade	2.67
„ 60 Dinners	60.00
„ 11 Dozen Cigars	3.96
„ Hackman's Dinners	3.50
„ horses hay & Grain	3.50
„ 6 horses to hay do	2.25
„ Medfield Minister & 3 Delegates, 10 meals, at 3/	5.00
„ 7 lodgings	1.75
„ 3 horses hay & Grain	4.50
„ Spirit for same . . . . .	.50
	<u>\$133.63</u>

University Church in Cambridge, were also read by the Moderator. The candidate for ordination being requested to express his views of the Christian system, he read the following creed:—

"I believe in God, the creator and preserver of all things visible and invisible. I believe in Jesus Christ, the Son of God, the Messiah of the Hebrew prophets, and the only appointed Saviour of mankind. I believe in the sacred Scriptures, that they were dictated by inspiration, and form the only standard of faith and practice. I believe in the divine institution of the visible Church, in the resurrection of the dead, man's future accountability, and life everlasting."

It being moved and seconded, and the Council being satisfied with the proceedings of the Church and Society, and with Mr. Walker's profession of faith, it was voted that the Council proceed to the ordination.

The parts in the ordaining services were appropriated as follows:—

Introductory Prayer to	Rev. Mr. Tuckerman.
Sermon	Rev. Professor Ware.
Ordaining Prayer	Rev. President Kirkland.
Charge	Rev. Dr. Harris.
Fellowship of the Churches	Rev. Mr. Parkman.
Concluding Prayer	Rev. Mr. Sewall.

The above is faithfully copied from the minutes of Mr. Tuckerman, the Scribe of the Council. Attest, JAS. WALKER, *Pastor*.

II.

Gents of the Honorable Committee of the Second Congregational Church, Charlestown, to

A. PIERCE *Dr.*

APRIL 15, 1818.	
To 84 Dinners	84.00
„ 9 Decanters Brandy, &c.	9.00
„ 19 Bottles M D Wine—10/6	33.25
„ 21 Bottles Do Common—6/	21.00
„ 12 Dozen Cigars—2/3	4.50
„ 15 mugs lemonade—2/3	5.63
„ pipes and tobacco	1.00
„ 19 horses hay & Grain at 3/1	9.50
„ Brokerage	1.25
„ Spirit Delivered at bar . . . . .	.50
	169.63
Deduct on Madeira Wine 25 cts Bottle, on 19 Bottles	4.75
	\$164.88

III.

Second Congregational Society, Charlestown, to

J. HOOPER, Jr., *Dr.*

To amount paid S. Copps for refreshments to the Singers at the ordination of	
Mr. Walker	\$30.00
„ do paid 6 instrumental musicians at \$5.00 each	30.00
CHARLESTOWN, April 21. 1818.	\$60.00

The Rev. Dr. Pierce records in his diary the following account of the ordination:—

On Wednesday, 15 April, 1818, I attended as one of the Council the ordination of the Rev. James Walker over the Second Congregational Society, Charlestown. . . .

The Council organized by choosing J. Pierce, Moderator. He declined on the ground that the honor properly belonged to the President of the University, who was accordingly chosen.

Rev. Joseph Tuckerman was chosen Scribe. After the names of the members present were taken, the proceedings of the Church and people in relation to the call were read, the answer of Mr. Walker, his approbation to preach, and his certificate of church membership were also produced.

Mr. Channing then moved that the candidate be desired to exhibit some account of his faith, etc.

Mr. Walker accordingly read a written declaration of his faith, about the length of the Apostles' creed so-called. J. Pierce then moved, and it was accordingly passed, that the Council are satisfied with the regularity of the proceedings relating to the call of Mr. Walker to the ministry, and with his qualifications for the sacred office, and are accordingly ready to proceed to his ordination.

Parts being assigned, the Council moved to the meeting-house after a long procession of the members of the Society headed by the youth.

We arrived at 11½. The exercises concluded 2¼. An anthem, "Lift up your heads," &c., commenced the services.

The Moderator then gave public notice of what had been transacted, and called on the Church and Society to renew their call. The candidate then publicly signified his acceptance. Mr. Tuckerman began with a prayer of 12 minutes, more than half of which had no relation to the occasion, and a part of what remained was an anticipation of what more properly belonged to the ordaining prayer.*

Hymn to Arnheim was next sung. Dr. Ware preached a good sermon of forty-six minutes from Heb. vi. 7, 8,—the same which he delivered to the Christian Monitor Society in 1811.

The President made the ordaining prayer of fourteen minutes. The Charge of seventeen minutes was by Dr. Harris. The Right Hand of fellowship by Mr. Parkman of thirteen minutes. Concluding prayer, Mr. Sewall, ten minutes, an anthem by Holyoke, and benediction closed.

The exercises were peculiarly solemn from the consideration that it was not quite two years since the Society was formed; that it was but a year and three weeks since the first pastor, the Rev. Thomas Prentiss, was ordained, and about six months since his death.

* Perhaps it ought to be noted here that the voluminous Diary of Dr. Pierce, preserved in the cabinet of the Historical Society, illustrates on every page the strong proclivity of the writer for timing the length—the brevity, sometimes—of the various oral utterances to which he was a patient listener, such as Commencement "parts," sermons, prayers, and other services at ordinations, etc. We would relieve the good man's memory of the suspicion of any special sharpness of criticism of the obliviousness of Mr. Tuckerman on this special occasion. Indeed, the remainder of the entry sufficiently exhibits the use which Dr. Pierce made of his watch even in the pulpit.

The *Columbian Centinel* of April 18, 1818, contains an account of the ordination, in which it is stated that "The day was remarkably fine, the audience numerous, and the whole service solemn and impressive."

We are fortunate in finding in the files belonging to the Church the following

LIST OF PARISHIONERS, 1818.

[In this list Dr. Walker applies the designations "Meeting-House Hill" and "Meeting-House Street" indiscriminately to the two elevations properly known as "Town Hill" and "Salem Hill," and the roadways now denominated "Harvard Street" and "Salem Street." We have endeavored to determine the several localities thus referred to by notes enclosed between brackets.]

Pew.

2. Caleb Thayer. Above Medford Turnpike.
3. Robert Lovering. Near Mr. Hadley's shop.
Moses H. Caldwell. Above.
4. Mr. [Varnum] Holt, Mr. [Micajah] Rice, James and John Seaton
[brothers], John Fosdick. No families.
5. Samuel Raiment [Raymond]. Near Mr. William Austin.
Oliver Hyde. Opposite Meeting-House Street. [Salem Street.]
6. Joseph Wilson. Near Training-Field.
7. George Bartlett. Square.
8. Isaac Blanchard. Back Street. [Warren Street.]
Capt. [Samuel-Cooper] Hixon. High Street.
9. Mrs. [Thomas] Osgood. Chelsea Point.
Charles Fessenden. Next to Winship's Factory. [Winthrop Street.]
10. Mrs. [Matthew] Bridge. Square. [Should be Harvard Street.]
Marshall Johnson. Main Street. Mr. [Cotton] Center.
11. Nathan Bridge. Main Street. [Main, Green, and High Streets.]
12. Samuel Abbot. Cordis Street.
13. William Hurd. Thomas Hurd. No family.
14. Jacob Farnsworth. } Between the Reeds and S. Etheridge's,
Capt. [Abimelec] Riggs. } Main Street.
15. Elias Kidder. Main Street.
16. Mr. Arnold Cook. Meeting-House Hill.
Edward Walker. Neck.
17. Jotham Barry. Chelsea Point.
18. Mr. Joseph Adams. Winter Hill.
19. Charles Stearns. Over Obadiah White's, Main Street.
Col. [Nathaniel-Prentice] Watson (perhaps). Under the Meeting-
House Hill. [Salem Hill.]
20. William Austin. High Street. David Austin.
21. Mr. [Samuel] Cutter [2nd. — lame]. Opposite Engine House.
Mr. Nathaniel Ayers. Over Mr. Stickney's, Main Street.
Mr. Solomon Phipps. Meeting-House Street. [Salem Street.]
22. Mrs. [Rebecca] Parks. Main Street.
- 23 & 24. Dr. [Josiah] Bartlett. Main Street.
25. Elias Phinney. High Street.
26. David Stetson. Salem Turnpike. [Now Chelsea Street].

27. Capt. [Elisha-Turner] Holmes. Salem Turnpike.
James Porter. [Near] Dr. Morse's Meeting-House. [Harvard Street.]
Samuel Etheridge. Main Street.
28. Richard Devens. Near the Hotel [Pierce's].
29. Seth Knowles. Meeting-House [Harvard] Street.
30. Nathan Tufts. Salem Turnpike.
31. David Devens. Union Street.
Henry Adams. Union Street.
32. Elisha Wheeler. Union Street.
Alexander Bowers. Union Street.
33. Benjamin Swift. High Street.
34. Joseph Hurd. Main Street.
35. Gamaliel Bradford. Main Street.
36. Solomon [should be *Sullivan*] Ball. Joiner Street, near Gray's Wharf.
37. Mr. [Josiah] Batchelder. [At] Mr. [Richard] Boylston's House, upper
corner [S. E. corner of Main and Winthrop Streets.]
Mr. [Thomas] Child. Next to Navy Yard Gate, just past.
38. John Skinner. Main Street.
39. Miss [Sarah] Russell. Square.
Mr. [James] Dodd. Washington Street.
40. John Baker. Salem Turnpike.
Mr. [Jairus] Mann. A Sail-maker.
41. Thomas Beckford. Main Street.
42. Timothy Walker. Main Street.
43. Eben Breed. Salem Turnpike.
John Breed and Mary Breed. Square.
44. John Tufts. Winter Hill.
45. Joseph Tufts. Winter Hill.
46. Eben Baker. Square.
47. John Harris. No family.
48. Mr. Melzar Torrey. } Foot of Winter Hill.
Timothy Tufts. }
- Joshua B. Phipps and Joel Hagar. No families.
49. Mr. [Henry A.] Breed, &c. No family.
50. Dr. [William J.] Walker. Main Street.
- 51 & 52. Dr. [Josiah] Bartlett.
53. William and Robert Gorden. No family.
54. Mr. [Silas] Field. High Street.
55. John Perry. Mr. [Jonas L.] Jennerson.
56. Thomas C. Hayward. Washington Street.
Zaccheus Gates. Austin Street, to Cragie's Bridge.
57. William S. Phipps. Main Street. Neck of land.
[Capt. Thomas-M.] Paine. Neck of land.
58. Ebenezer B. Winn. Main Street.
Stephen Wiley. Salem Turnpike.
59. Robert Kelder [Calder]. Main Street. [At] William Kelder's House.
60. Ambrose Cole. High [sh'd be Wood] St. [Rear of] Wm. Austin's.
61. Jotham Johnson. Neck, Main Street.
Reuben Hunt. Union Street.

62. Mrs. [Helen] Ruthven. Washington Street.
63. John Hurd. Square, back of [Simeon] Copp's [Tavern].
And Sisters [Grace, Mary, and Harriet]. Main Street.
64. Benjamin Adams. Training-Field.
Nehemiah Wyman, Jr., and sisters. Neck.
65. [Thomas-] Miller Thompson, Mr. Nathan Pratt, and Mr. [James]
Campbell [schoolmaster]. No family.
66. Mr. Joseph Phipps. Neck of land.
67. Miss [Ann-Tufts] Jones.* Makes the corner of Main and Back
Streets. [The "Crafts Corner" lot, *now* Thompson Square.]
68. William Wood. Joiner Street, to Gray's Wharf.
69. Samuel [-Harris] Bradstreet. Salem Street.
Richard-T[homas] Harris. Main [corner of Austin] Street.
70. Samuel Cutter. Austin Street.
71. Philip Mills. Joining Town-Hill School.
72. Mr. [Isaac] Gates.† [Brother of Zaccheus.] Turn to Malden Bridge.
Mr. [James-McKean] Wilkins. No family.
73. Francis Adams. Washington Street, near [Walter] Balfour.
Amariah R. Tufts. By Charles [-River] Bridge.
74. Mr. [Amos] Sampson. [Sexton.] Salem Turnpike.

[Jonathan] Teele [hairdresser].

[Joseph] Wheat.

Mr. Richard Boylston. Main Street.

Singers: ‡ —

Joshua Hooper [Jr.] and sisters. Bow Street.

[Mary and Pamela] Wright. Main St. [Dau's of John Wright, Sr.]

George [-Washington] Welch. Opposite Dr. Morse's [house, Har-
Miss Baxter. At Mrs. Green's, Main Street. [vard St.

Misses [Esther and Elizabeth] Newcomb. Bunker Hill Street.

Mr. [William-Cristy] Clark. At Mr. Solomon Hovey's.

Mr. [Edmund] Wiley. Morocco-dresser, with Mr. [Isaac] Mead.

Misses Phipps, at their father's, Solomon Phipps, Sr.,§ making the
upper corner to Burying-ground.

Mr. Abijah Blanchard. Opposite Horn and Ball's store. [West-
erly corner of Water Street and Charles-River Avenue.]

N. B. This catalogue of the members of my Society was taken from
Mr. Sampson [the sexton] a few days after my ordination. J. W.

* Married Samuel Draper.

† Mr. Gates and Mr. Wilkins were the Masters of the Grammar Schools.

‡ While the Society worshipped in the meeting-house on High Street, the choir was led
by Mr. Calvin Simonds on the clarionet and aided by Mr. Obadiah White on the bass viol.
The choir was trained by "Master" Samuel Holyoke (H. C. 1789).

§ Solomon and Persis (Morse) Phipps had daughters: (1) Persis, wife of Edward S.
Walker; (2) Polly, who married Richard Hosea; (3) Abigail, wife of Edward Hearsey;
(4) Lydia; and (5) Nancy, born Oct. 30, 1802, who married Mark Winchester March 10,
1828, and by her last will, proved Aug. 9, 1864, founded that noble charity known as
The Winchester Home for Aged Women.

In addition to the names contained in this list, and in those presented on previous pages, are the following, which pertain to persons who, for a longer or a shorter period of time, worshipped in the first meeting-house of the Society ; and these complete the enumeration of all persons of whom we find any record as having been parishioners prior to the building of our present meeting-house : —

H. Stevenson.	F[itch] P[ool] Putnam.
[Samuel P.] Macomber, Lieut. U. S. N.	[Joseph] Newhall.
D[avid] S. Eaton.	D[avid] Bolles.
R. Eaton.*	[Zebadiah] Spear.
B[enjamin] Stickney.	E[lihu] Janes.
Valentine Baxter.	Miss Ellen Killshaw.†
William Clark Christy.	

DEDICATION OF THE PRESENT MEETING-HOUSE.

In less than a year after his settlement, Mr. Walker dedicated the present Meeting-house of the Society. Dr. Pierce was among the neighboring clergy who were present, and to his faithful hand we owe the following piquant sketch of the services upon that occasion : —

10 Feb. 1819. At the dedication of the new Second Congregational Church in Charlestown. — The services commenced at 11½ with an anthem by a select choir, aided by the celebrated Taylor † of New York, on the organ (constructed in Boston, § cost \$1,000). Introductory prayer and lessons by Mr. Walker, pastor of the Church. A tune was then sung. Rev. Charles Lowell made a very appro-

* This may refer either to *Robert* Eaton or to *Richardson* Eaton, who appear to have resided in Charlestown at about the period of 1816–1818.

† Miss Killshaw was a native of Great Britain, and came to this country about 1816, with Mr. John H. Green, who, while on a visit to England, had recently married her sister. Mr. and Mrs. Green and Miss Killshaw resided for a time in Washington Street, attended our church, and in 1817 or 1818 returned to England.

‡ Here are the bills for services and refreshment upon the occasion : —

I.

BOSTON, Feb. 10, 1819.

The Trustees of the Church at Charlestown

To S. P. TAYLOR, *Dr.*

To services rendered as per agreement	\$12.00
„ Coach Hire, &c.	5 00
	<hr/>
	\$17.00
Boston money . . . . .	.17
	<hr/>
	\$17.17

II.

The Parish Committee of the New Brick Church in Charlestown

To THOMAS CHILD, *Dr.*

For 25 Dinners, Liquors, &c., for the Ladies & Gentlemen Singers	
from Boston who assisted in the Orchestra at the Dedication of	
the above Church, Feb'y 10th, 1819, at \$1.25	\$31.25
CHARLESTOWN, 20th Feb'y, 1819.	

§ By John Mackay.

priate dedicatory prayer of 11 minutes, well adapted and solemnly uttered. Then an anthem was performed. Mr. Walker preached 52 minutes from 2 Cor. x. 7: "If any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's even so are we Christ's,"—a defence of himself and liberal Christians in general against the aspersions cast on them by their opponents. It was written and delivered in a very energetick manner. The temper and spirit of the discourse appeared somewhat similar to the late Dr. Mayhew's. I should judge that the sermon was adapted rather to enrage than to conciliate opponents.

After this, Mr. Ware, Jr., prayed 4 minutes; then came "Strike the Cymbal" in a fine style of performance.

After service the following clergymen dined with Mr. Walker: Rev. Isaac Smith, Dr. Freeman, Dr. Porter, Dr. Harris, Dr. Richmond, Mr. Gray, J. Pierce, Mr. Lowell, Mr. Frothingham, Mr. Ware, Mr. Greenwood.

The house is of brick; contains 100 pews on the floor [there were *actually* but 98]; cost \$21,000. About 54 pews have been sold.

The *Columbian Centinel* of Saturday, February 13, 1819, contains the following account of the dedication:—

"On Wednesday last the new brick church in Charlestown was solemnly dedicated to the service of Almighty God. The exercises of the altar were an introductory prayer by the Rev. Mr. Walker, the pastor of the Society, who also read several pertinent selections from the Holy Scriptures.* The dedicatory prayer by the Rev. Mr. Lowell, of Boston, was one of the most appropriate and impressive addresses to the throne of grace we ever remember to have heard. The sermon was by the Rev. Mr. Walker. The liberal theological opinions of the day were elucidated and vindicated by him with powerful reasoning and eloquence; and the aspersions which have been cast on the professors of it by their adversaries were exposed and refuted, with ardor and independence. The concluding prayer, by the Rev. Mr. Ware, of Boston, was pious and appropriate. The music, which consisted of several well selected pieces, was performed, by a very full choir, with science and effect. Several of the solos were delightful; and the whole was assisted by the fine tones of a new and elegant organ from the Franklin manufactory in this town. The house does equal honor to the munificence of the proprietors, and the skill of its architect.† The interior very happily unites neatness and airiness with convenience. The day was unusually fine, and the church was full to overflow. The female part of the audience presented a display of taste, elegance, and beauty, which could not be excelled in the Capital. The clergy present were very numerous."

* We are informed by a gentleman who was present at the services of dedication that, on rising to begin the exercises, Dr. Walker, in a majestic tone and manner peculiarly his own, gave utterance to this passage from Genesis xxviii. 17: "This is none other but the house of God, and this is the gate of Heaven." Refer to page 25, *ante*.

† The present edifice was built by Samuel F. and Franklin Sawyer, of Cambridge, from plans prepared by the distinguished architect, Alexander Paris, the bill for whose service amounted to the modest sum of \$100.

In his sermon commemorative of Dr. Walker's life and death, the Rev. Mr. Foote observes : —

The group of religious thinkers, — among whom Mr. Walker entered as their peer, and soon became one of their leaders, — is one of men whom any school of theological opinion might well be proud to own. They were much more than mere denominationalists, or founders of a sect ; and although the movement which they led was inevitably driven into an attitude of protest before the community by the dogmatic and exclusive spirit around it, so that they were of necessity controversialists, the whole tone of their teaching was profoundly positive in its moral and religious quality. Trained at our American Cambridge, they were really the legitimate heirs of that noble group of men nurtured at the Cambridge of England, — the Latitude Men, as they were called, — who blended culture and piety and rational thought in their teaching. They believed that Christianity could be held in a liberal yet a devout spirit ; that Calvin did not teach the same thing as the Sermon on the Mount ; and they undertook the grand work of reconciling the best thought of their time with the Gospel of Jesus Christ, by showing it that the lurid doctrines which it heard proclaimed were not an essential part of religion itself. If any have ever believed that by iconoclasm of the past, by cutting loose from an historic faith, by depreciating scholarly culture, they were following in the steps of these honored fathers, they have greatly erred. Theirs was an opposite method and a different spirit.

Mr. Walker's entrance into the ministry coincided with the era of most intense theological bitterness in New England. The Unitarian controversy, which broke forth in the year of his entrance to college, was at its height ; and his new home was in the very town where preached the man who was held chiefly responsible for the schism in the New England Congregational body. In the present "era of good feeling," it is difficult for us to conceive of the extremity to which controversy was carried. A reasoner by the whole temper of his mind, the young minister was constrained to throw his full strength into the protest against the narrowness and bigotry of the exclusive system of Orthodoxy ; and by his clear definitions, his pungent exposure of the defects of his opponents' reasoning, his justice to their arguments, and his freedom from rhetorical excess and harsh denunciation, above all, by his broad yet positive Christian affirmations, he was speedily recognized as one of the strongest forces in the organization of the Unitarian movement. Others may appear more prominently in its literary history, as controversialists with the pen ; but probably his personal power was second to none in that formative period. He was called by some who admired him most "The Warrior." His early sermons were largely controversial, though by argument rather than invective, — a style of preaching which in his later life he did not greatly esteem ; but they did the work needed at the time. His final judgment is sufficiently expressed in what he said, at a later day, of W. B. O. Peabody : "He has been studying religion while the rest of us have been studying theology."

He had the principle of growth. This is strikingly shown by the change which was wrought in his impressive countenance since his youth. The saying of Plotinus, that every soul creates and carves a body in its own image, was verified in him, as is proved by a portrait of him painted about half a century ago.* The features are indeed the same ; but all the lines of noble thought and unselfish

* Painted by James Frothingham. *Vide post*, p. 198.

feeling were added, sculptured with finer touch every year. His intellectual vigor, though of a kind which ripens by steady, gradual growth, was marked from the beginning. There is a tradition of an old woman in the town saying, soon after he was settled in Charlestown, "That young preacher will be heard of yet." And he was soon heard of, as a preacher of the foremost rank in New England.

Mr. Walker's reputation "as a vigorous, eloquent, and convincing preacher," spread rapidly; and calls came to him to settle in Washington in 1822, and in Baltimore in the following year. Indeed, he was regarded as the only man in the denomination properly qualified and possessing sufficient courage and ability to establish the new faith on a firm foundation at those "outposts," as those places then were regarded. Every argument that could be used, and every inducement that it was possible to hold out, to cause him to sunder the ties which bound him to this people, were applied, and the pressure brought to bear upon him at this time was of the severest kind; but his loyalty to his people withstood the appeal from the denomination and the importunity of his most valued classmates and friends. Through the courtesy of Professor Lovering, we are enabled to present the following letter written by Mr. Walker to the Rev. Jared Sparks, declining the call to Baltimore. We believe this letter has never before been printed: —

CHARLESTOWN, Feb. 12, 1823.

MY DEAR SIR, — Your letter of the 14th ult. has been before me for the last three weeks, the frequent, and I might almost say the constant, subject of my thoughts; and after having endeavored to consider the measure you there propose in every possible connection and bearing, I am constrained to say that I must decline it altogether.

I beg you, however, to understand that there is nothing in the proposition of my *coming to Baltimore* that has brought me to this conclusion. I am not unapprised of the difficulties to be encountered by him who shall be your successor, — his arduous duties, his great and undivided responsibility, widely separated from the main body of his theological friends, and in frequent collision with his opponents, numerous, active, and implacable. But formidable as these obstacles may appear to some, they have no terrors for me; nay, so far from shrinking from them, I would go forward to meet them. I also remember, and I always shall remember, the kindness and hospitality and generous feeling that prevail in your Society; their zeal in every good cause, and the sacrifices which they have made in proof of it; their general intelligence and unanimity; and their great and indisputable claims on the sympathy and co-operation of the Unitarians in this quarter. Indeed, I can safely say that (except my own people)

there is not in the world a people on whose candor and liberality I would sooner throw myself, or in whose society I should expect to find more happiness and satisfaction. If, therefore, I were not at present connected with any Society, or if that connection were one which might be dissolved without any sacrifice of duty or any considerable sacrifice of affection, I should not hesitate one moment to comply with your proposal.

But, Sir, it is not so. When I accepted a settlement among my present people, it was, and I understood it to be, in the expectation that they would have a paramount claim on my exertions so long as they might consider them of any value, — a claim not to be cancelled but by some neglect or deficiency on their part. Now it is but justice to them to say that, so far from affording me on their part any reasonable ground of complaint, they have ever discovered for me a degree of affection and attachment which has left me nothing to regret but that it was not better deserved and better rewarded. It may also be added that my Society, like yours, is at present young, and can hardly be considered as fully and firmly established, and my friends assure me that my leaving them will do it a serious and perhaps a fatal injury. For me, therefore, under such circumstances, to think of leaving a people to whom I am so much endeared and so much obliged, — to think of leaving to difficulty and dissension, and perhaps to irretrievable losses, so many warm personal friends, who, in case of any troubles or embarrassments happening to me, would have rallied round me and supported me to the last, — is a sacrifice of feeling, and as I conceive of solemn duty, which I cannot bring myself to make, even for the prospect of greater usefulness and happiness elsewhere.

I know too well my incompetency for the place you now fill, to believe that your Society is really to be a sufferer from my declining to be considered a candidate to become your successor.

Should it, however, occasion any trouble or disappointment to yourself or the Trustees, I know you all must respect the views and motives which have led me to the determination. I regret that your proposal has gained a publicity here for which it was not intended; but I am happy in being able to say that it has not been by means of me, or of any one to whom I communicated it. I beg you to communicate to the Trustees, and accept for yourself, the assurances of my friendship and high esteem.

JAMES WALKER.

This missive having been despatched to Baltimore, Mr. Walker penned the following letter to Mr. George Bartlett, the then chairman of the Parish Committee, whose daughter he subsequently married : —

CHARLESTOWN, Feb. 24, 1823.

MR. GEO. BARTLETT,

My dear Sir, — In the repeated conversations I have had with you and a few other friends respecting the overtures lately made me from Baltimore, I believe I have made you fully acquainted with my mind. This subject, you are aware, has gained a publicity for which it was not intended, and has been made the topic of general conversation, and also the occasion of

some proceedings on the part of the Society. In this stage of the business, I should be extremely sorry that any misconceptions on a subject of so delicate a nature should go abroad, and especially if they are to be made the ground of my receiving any favors from the Society to which I am not entitled, and with which I should not be indulged on other considerations. I trust you will do me the justice to believe that I have ever regarded the proposal from Baltimore as involving not a mere question of convenience or interest, but a question of solemn duty. If I have been desirous to ascertain in any way the opinions and feelings of the Society on the subject, it has only been that I might know what my duty was. Had the Society presented no objections and felt no reluctance to my leaving them, such were the circumstances that in that case I should have felt it to be my duty to go to Baltimore, notwithstanding any personal sacrifices to which it might and would have exposed me. But I am very happy in being convinced that such have been their expressions of attachment and regard to me, as to make it as much my duty as it is my inclination to continue my connection with a people to whom I am bound by so many ties of gratitude and affection, and to whose candor and liberality I am under so many obligations. I am informed, Sir,—*told*,—that the Society have it in contemplation to increase the allowance for my support. I beg that, in proceeding to consider this measure, they may separate it as much as possible from the occasion which has led them to agitate the subject at this moment.

The proposal made me from Baltimore has been declined unequivocally and unreservedly, and therefore nothing which the Society may or may not do will affect the decision. It is not that I am so foolish as to affect an indifference as to the provision made for my support, or that I am not anxious that it may be ample enough to relieve me from all fear of future embarrassment, and afford me all the facilities of success in my professional pursuits. But I earnestly wish that whatever the Society may do for me, they may do freely and without any sense of restraint. And while I shall be ever ready to give them full credit for their liberality,—the more so, when, as in this case unsolicited on my part,—I must also request them to do *me* the justice to believe that, in declining the proposition from Baltimore, I have not been so lost to a sense of the sacredness of my office, and of my responsibility in the exercise of its functions, as to be governed by considerations merely mercenary.

The evil most to be dreaded from an application like that which I have lately received, is its tendency to weaken the connection subsisting between the minister and his people, and to shake in some degree their mutual confidence in one another. But I hope and believe that in this case the effect will be the very reverse; for it has shown, at least on my part, an attachment to my present situation, which no extraneous inducements are able to overcome. And even if I did not consider my present situation (as I assure you I do) one of the most eligible in the country, still such are my views of the connection which binds a clergyman to a united and affectionate people, that so long as my own people continue such, and so long as they may continue to me an adequate support (and the sum understood

to be proposed I conceive to be an adequate support), they may be assured that my services, if acceptable, will be continued to them; and I have no objections to their considering this assurance as pledging me. I must express to you my acknowledgments for the interest you have taken, and for the exertions you have made in common with the Society in your friendship for me.

Yours very respectfully and affectionately,

JAMES WALKER.

Mr. GEORGE BARTLETT, Chairman of the Parish Committee.

This letter was communicated to the Parish at a special meeting held (by adjournment from February 24) on March 4, 1823, when it was

Voted, unanimously, That the salary of the Rev. Mr. Walker be raised to the sum of fifteen hundred dollars, commencing on the 15th day of April next.

From this time till his acceptance of the chair of Moral Philosophy at Cambridge, and his consequent retirement from our pulpit, the Parish enjoyed an uneventful period of great prosperity. In numbers it was the largest in the town. "One of his classmates* has felicitously said: 'No war nor battle sound was ever heard in that Parish during his ministry; and if a pew was ever vacated, it was not for want of reverence and respect for the minister. Unquestionably, his parishioners were deeply moved and edified by his eloquent and instructive sermons, and were proud, without doubt, to have for their minister the strong champion of liberal Christianity; but, after all, the great attraction which bound them to him was their entire confidence in the purity of his heart. Nor was the magnetic influence of his character confined within the walls of the Church: it was felt even more in the social life of the Parish.' Wherever he preached, his coming marked an era for the most intelligent hearers. His church was thronged at his evening lectures; and pilgrims from Cambridge and Boston increased the audience. Nor did he confine himself to his parish duties, but for years — partly in association with his classmate and near friend, Dr. Greenwood, and partly alone — he edited the *Christian Examiner*, certainly, under their direction, the ablest journal of pure letters and theological learning which this country had seen.

"His duties in his own pulpit and parish were arduous; the outside calls upon him to preach elsewhere were frequent as he became known everywhere within his own denomination as the strongest preacher in it, — second, if to any, to Dr. Channing alone."†

* The Hon. Waldo Flint.

† Rev. Henry Wilder Foote's *Sermon Occasioned by the Death of Rev. James Walker, D.D., LL.D.*

During his ministry here, Dr. Walker was married to Miss Catharine Bartlett, Dec. 21, 1829, the ceremony being performed by the Rev. Dr. Fay, of the First Church. In 1825 he aided in organizing the American Unitarian Association, and sat in the first Board of its Directors, being also upon its Executive Committee. The same year he was chosen an Overseer of Harvard College, and in 1834 he was made a Fellow of the Corporation, — an office he continued to hold until 1853, when he was elected President of the University. He was one of the trustees of the Charlestown Free Schools, and sometimes President of the Board. Boylston Chapel was dedicated Dec. 3, 1835; and in 1837 the name of the corporation was changed to *The Harvard Church in Charlestown*, in honor of John Harvard, the founder of the College at Cambridge, who lived,* preached, and died in this town. Two years later, the Parish was pained to learn of the purpose of the Corporation of Harvard College to secure for that institution the services of its honored and beloved pastor. How well that purpose succeeded may be learned by a perusal of the following letter: —

RESIGNATION OF DR. WALKER.

To the Members of the Harvard Church Society:

BRETHREN, — I have been appointed, as most of you, I presume, are aware, the Alford Professor of Natural Religion, Moral Philosophy, and Civil Polity in Harvard University.† After giving the subject much serious and anxious consideration in all its bearings, I have come to the conclusion that it is right and proper for me to ask a dismissal from this church and congregation, in order that I may accept the appointment above mentioned. It is unnecessary, and would be out of place here, to go into an enumeration of the reasons which constrain me to take this step. I know I can rely on your liberality to put such a construction on my motives as to

* Harvard's house stood on the site of *Washington Hall*, — on Main Street at the corner of the alley, now ascended by steps, leading up to "Town Hill." This alley was known as "Gravel Lane" in Harvard's time, and later as "Mill Lane," because of the windmill subsequently built on the hill. This house was standing Jan. 26, 1696-7, when Chief-Justice Sewall records in his diary, "I lodged at Charlestown, at Mrs. Shepard's, who tells me Mr. Harvard built that house. I lay in the chamber next the street. As I lay awake past midnight, in my meditation, I was affected to consider how long agoe God had made provision for my comfortable lodging that night; seeing that was Mr. Harvard's house." Mr. Harvard had died here, of consumption, Sept. 14, 1638.

† The foundation of this professorship was laid by the appropriation of part of the estate of the Hon. John Alford of Charlestown, — a wealthy and distinguished citizen, who was a member of the Council of the Royal Governor of the Province before the Revolution. See Willard's *Memories of Youth and Manhood*, vol. ii. pp. 217 *et seq.*, and Wyman's *Genealogies and Estates of Charlestown*, p. 16.

believe that, throughout this whole transaction, I have never forgotten the obligations I am under to your kindness and generosity. My connection with you has been one of uninterrupted harmony, may I not say of a mutual good understanding, beyond what is common; leaving me hardly any thing to regret in respect to it, but my own neglects and deficiencies. Under these circumstances, it is as you will readily conceive with a heavy heart that I now ask a dissolution of the ties which bind me to you as a minister. But my mind is made up. I believe it to be the will of God that I should go. Such being the state of my feelings and convictions on the subject, and after twenty-one years' experience of your indulgence, I make no doubt of obtaining your consent. In that event, it is my wish that the vote dissolving my pastoral relations may take effect on the fifteenth of July next, or at any time previously should it, from any cause, be more convenient or agreeable to the Society.

Wishing you grace, mercy, and peace, I remain your obliged friend and humble servant,

JAMES WALKER.

CHARLESTOWN, February 18, 1839.

This letter was presented at a special meeting of the Parish, held March 1, 1839, when a committee was appointed to consider the communication, and report their conclusions as to what action should be taken in the premises. Several meetings were subsequently held, and resolutions passed urging the pastor to reconsider his action and to withdraw his request for a dismissal. These expressions of respect and affection, mingled with those of sincere regret, having been transmitted to Dr. Walker, elicited the following acknowledgment:—

To the Members of the Harvard Church Society:

BRETHREN,—Your Committee have laid before me a copy of their report made at the last meeting of the Society, together with the resolutions of the Society thereupon. They have also put into my hands copies of resolutions passed by the Sunday-school teachers, and by the young men of the Society; in addition to which a very interesting and affectionate letter has been sent me by the Church,—all on the same subject, and all requesting me “to reconsider the grounds” on which I have felt myself constrained to ask a dissolution of my pastoral connections. This, at your suggestion, I have done, and I believe with a proper sense of the obligations I am under to you personally, and of the sacredness of the tie to be severed.

My heart, brethren, is full of gratitude for the renewed expressions of your affection and confidence, with which the papers above referred to abound. In one respect, however, as you will readily perceive, they do but increase the painful embarrassment of my present situation; for it is hard and apparently ungracious to persist in a course unacceptable to those whom we sincerely love and esteem, and in the face of such earnest and

repeated demonstrations of their friendship. Still, the public considerations on which my mind was made up, as announced before, have not been touched; and, on a careful review of them, I find I cannot depart from the determination to which I then came, without unfaithfulness to my own convictions of duty. The whole subject being viewed by you from a different position, I do not hope to be able to lead you to see it in the same light in which I see it, or to convince you that I have come to a wise decision. But this I hope — nay, I am sure — that being again apprised of the state of my mind, you will give me credit for uprightness of intention, and not hesitate to accord your consent to my dismissal from this Church and Society; and, further, that you will be as anxious as I am that our relation as minister and people may terminate, if so it be the will of God, in the full reciprocation of those kind feelings and that mutual good understanding by which, from the beginning, it has been so remarkably distinguished.

Brethren, with all Christian salutations, I pray you to accept again the assurances of my undiminished affection and regard.

JAMES WALKER.

CHARLESTOWN, April 11, 1839.

After receiving this letter, the Parish, at an adjourned meeting held on Sunday, April 14, 1839, passed the following resolutions:

Resolved, That we view the request of our pastor for a dismission, as made to us under circumstances, and urged upon us by considerations, which cannot be overlooked or disregarded; that on his part we believe it to be the result of deep-felt convictions of duty, arising from the belief that it is the will of God that he should go, and that on our part it has now become our duty, however deeply we deplore the occasion, to meet the event of a separation in a spirit of Christian acquiescence, and to comply with the wishes of our pastor as he has expressed them.

Resolved, That, having been united with our pastor in the bonds of Christian fellowship and by the ties of love and esteem for the term of twenty-one years, — a period of time which it so happens that this day just completes, — we feel that the regrets of a separation should be mingled with, and mitigated by, the recollection that this Society has been permitted for so long a time to profit by his instructions and to enjoy in uninterrupted harmony his fellowship; and also that a degree of cheerful resignation should be induced by the consideration that he leaves us only at the call of duty to a new sphere of usefulness, and that the separation takes place without disturbing in any degree that good understanding and perfect harmony of feeling which has so long subsisted between us.

Resolved, therefore, That the request of the Rev. James Walker for a dismission from this Church and Society, as communicated in his letter of the 18th February last, be granted; and that, in conformity to his wishes as therein expressed, the dissolution of his pastoral connections with this people take effect on the 15th of July next.

Resolved, That a committee be appointed at this meeting to prepare and report to the Society on a future day a letter to be communicated to the Rev. James Walker upon the conclusion of his pastoral labors with this Society.

The letter referred to in the last resolution was in the following form : —

The Members of the Harvard Church Society to their Pastor, the Rev. James Walker :

BELOVED FRIEND, — We are sensibly aware that the time is at hand when the interesting and solemn relation which has for more than twenty-one years subsisted between us in uninterrupted harmony is to be dissolved, and that but a brief opportunity only is before us to address you again as our pastor, in any attempt we may desire to make to give utterance to those feelings and sentiments which the idea of a separation excites within us. Among the events which have transpired in the history of our connection, those are most prominent which record your request for its dissolution, the subsequent proceedings in reference thereto, and our final acquiescence therein. To recur again in detail to the causes which induced your request, to the efforts which on our part were made to effect its withdrawal, or to the deep-felt regret with which it was at length acceded to, we deem to be at this time uncalled for and unnecessary. They have become a part of our recorded history, and are still more deeply fixed in our hearts ; and all that we would now ask as a privilege, or attempt as a duty, in the hour of separation, is gratefully and affectionately to present you our heartfelt thanks for all your past services, and our present prayers for your future welfare. But this, though all that is now left us to do, we cannot find it in our hearts to do abruptly. The occasion which calls upon us for this parting address leads us irresistibly to a contemplation of the past, as well as of our prospects for the future ; and we would claim it as our privilege, before we separate, to linger a while around the happy scenes and pleasant associations which we have enjoyed together, and which are by this event brought so freshly to our remembrance. We would recall, too, for a moment, and not unwillingly, those hours of sadness and of sorrow through which we have passed in company, and recollect the voice of sympathy and encouragement by which they were mitigated and made the messengers of good to us through you, as the almoner of heaven's consolations. With devout and grateful feelings we would bear in mind that an indulgent Providence has kindly continued you for many years a burning and a shining light on the watch-tower of our Zion, and that, in the fulness of the blessings of the Gospel of Peace, you have not ceased to go in and out before us in all our domestic, social, and religious associations. Our youth, in all the buoyancy and bloom of their years, have been kindly and affectionately led in the paths of virtue and religion, and trained up in the way they should go ; the middle-aged, engrossed in the active pursuits of life, and exposed to all their dangers, have been instructed in the way of duty, and earnestly persuaded not to disregard the higher interests of spiritual culture and progress ; and the aged, when oppressed by the weight of years and the prospect of dissolution, have felt their burdens lightened and their troubled spirits tranquillized by the voice of sympathy and hope, and their passage to the tomb made bright and cheerful by the glories of immortality. In all our hours of joy we have felt our pleasures increased and sanctioned by your participation ; and when sickness and trouble have come upon us, your presence and instructions have lightened our sufferings and taught us resignation. We who are yet among the living cherish these recollections with heartfelt satisfaction ; while those of our

number who have been called to join the great congregation of the dead, departing in peace and in hope, have left behind them, indelibly impressed on the hearts of their kindred and friends, the memorials of the consoling efficacy of your ministrations.

During the long period that you have been placed over this people,—it has happened to us as it happens to all,—time has effected many changes, and death has called away many from amongst us, while a steadily increasing population, together with that intellectual progress incident to a progressive state of society, demanding a religion whose philosophy addresses itself to an enlightened understanding, and whose requirements are in perfect harmony with the best feelings and affections of our nature, have added many to, and greatly increased, our numbers. Through all these changes, however,—and the circumstance is worthy of our remembrance and our gratitude, presenting to us and to all a happier commentary on your labors amongst us than we can find language to express,—the tide of harmony has flowed on in an unbroken current; peace has reigned within our gates, and prosperity has smiled within our borders. But it has pleased Providence, in its divine allotments, to indicate to you another sphere of action and of usefulness, which a sense of duty compels you not to disregard, and to call on us to consent to a separation which we continue to deplore with the utmost sorrow, but to which a corresponding sense of duty urges us to submit. By this event, the lesson so frequently taught us by a mournful experience in this world of vicissitude and change is again forcibly impressed on our minds,—that no connection, however useful, desirable, or endearing, is permanent, and that we should be prepared to yield submissively our best treasures, whenever called to do so by the Supreme Disposer of all beings and all events. But we would not forget that in all our exposure to trial we are not left without strength and consolation; that it is the divine office of religion to come to us in aid of our frailties, teaching us resignation to the divine will, and that patiently to bear and wisely to improve the various dispensations of Providence furnishes the best evidence of religious progress and the only source of needed consolation. And among the events of divine appointment, we believe, is to be numbered the dissolution of your pastoral relations with this Society, and that what to us is so great a loss is designed to be to others an equal gain; and it is our joy to believe also that, while yielding yourself unreservedly to the guidance of the will of God, you will share largely in his protecting goodness and ever enduring mercy.

It is in such a view of this event that we derive encouragement and consolation, both for yourself in the new sphere of duty on which you are about to enter, and for ourselves in the severe dispensation which calls us to part with you and your accustomed ministrations in our domestic, social, and religious associations.

It is then, as we trust, with feelings subdued by a proper view of the event, that we now bid you, and with you your partner in life, an affectionate farewell, in the cherished hope that there yet remains to you both a long day of usefulness and joy on earth, and a crown of rejoicing in heaven.

In conclusion, allow us to add that we part with you, beloved pastor and friend, in unbroken friendship and with undiminished esteem, in the fulness of Christian fellowship and love. Wherever you may go, may your ways be pleasantness and your paths peace. Whatever you may be called to do or to suffer, in what remains to you of mortal life, may you always find your strength equal to every duty and to every trial.

And when at length your mission of service to humanity shall be fully accomplished, may your sun go down in smiles, reflecting its last rays over a life of unblemished integrity, and your ascending spirit meet the heavenly welcome, "Well done, good and faithful servant! enter thou into the joy of thy Lord!"

CHARLES FORSTER,	JAMES DANA,	} <i>Committee.</i>
T. MARSHALL,	WM. J. WALKER,	
SAMUEL ABBOT,	THOS. F. HOLDEN,	
BENJ. THOMPSON,	JOSEPH PHIPPS,	
BENJ. WHIPPLE,		

CHARLESTOWN, July 14, 1839.

Upon the occasion of his retirement from our pulpit, Dr. Walker received many tokens of esteem, — that of the Sunday-school teachers taking the substantial form of a silver pitcher. His farewell discourse was preached July 14, 1839, and from it we make the following extracts: —

FAREWELL DISCOURSE.

In reviewing the conduct of this Society from the beginning, there are few things which have struck me more agreeably than the willingness manifested from time to time to revise long-established practices, and to correct such as could be shown to be evil in themselves, or behind the age. The glory of Unitarianism will have departed, if the time should ever come when its advocates and friends are unfaithful to the noble maxim laid down at the revival of the doctrine by the Polish reformers: **WE ARE NOT ASHAMED TO IMPROVE.** Let us for ever cherish it as an honorable distinction, that there is nothing in our principles which makes improvement an inconsistency; that we do not take the ground of those sects which assume that they have attained to all truth already, or to infallible truth, so that any defection from the existing faith or worship, even by themselves, must be mortal sin. It is the just boast of Liberal Christianity, which is doing more and more to recommend it in a critical age like the present, that it does not make safety to depend on having found out all truth, but on being guided by "the spirit of truth." Hence it is to be regarded rather as a living and gradual development of Christianity, than as a petrification of one of its existing forms. . . .

I have done no more than what, after long and serious deliberation, I believed God to approve and require. It is also a satisfaction to know that, in accepting the proffered situation in the University, I have but yielded to a consideration which has always been accounted a sufficient reason for dissolving the pastoral connections ever since the first settlement of the country, and even when those connections were generally looked upon as being much more sacred and permanent than at present. But my greatest consolation is found in the affectionate, the considerate, the flattering manner in which the proposition has been entertained by you, and at last reluctantly acceded to; giving a beautiful finish and completeness to your whole conduct in relation to me, by crowning twenty-one years of uninterrupted kindness with what, under the circumstances, I must be permitted to regard as the greatest kindness of all. . . .

It only remains for me, before bidding you farewell, to call attention to a circumstance too intimately connected with the credit and prosperity of this Society

to be passed over without particular notice, — I mean the harmony and good understanding which, I believe I may say, to a degree considerably beyond what is common, have marked all its proceedings from the beginning. To what has this been owing? And what can be done to perpetuate so desirable a state of things?

In looking back on what has been, we see that much of the peace and concord which have prevailed among us is to be ascribed to the spirit and natural influence of our principles as Unitarians, or liberal Christians. And here I would not be understood to arrogate exemption on our part from any of the common frailties of humanity. I suppose that, naturally, we are as good as other men, and no better; and I allow, further, that it does not follow, because a man calls himself liberal and professes liberal sentiments, that he must be liberal in reality. But this I say, other things being equal, he is more likely to be liberal in reality. The general strain of the preaching which he hears, a common regard to consistency, the very name which he bears, gives him a bias in that direction, makes it more likely that he will have that virtue than any other. Every sect, I suppose, may be said to represent some one of the leading ideas of Christianity, inasmuch as it does more than others to bring out that idea, and give it currency and effect in the world. Thus the Catholic Church may be said to represent the idea of reverence; Calvinism, the idea of self-abasement; Methodism, the idea of divine love; Quakerism, the idea of the inward light; and in the same way Unitarianism, or Liberal Christianity, may be said to represent the idea of harmony and peace. Its doctrine is, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Accordingly, it is not often that we find a Unitarian society distracted and rent by the religious differences which trouble other denominations. When, however, we do, it is, I allow, so much the more offensive, because so much the more incongruous and unexpected. Some of the other denominations can find an apology for narrowness and exclusiveness, if not a temptation to it, in their creeds; but we cannot. They may think they do well to be angry, in the common acceptation of that term; they may think they do God service in turning the fight of faith into a real fight: but we cannot. I repeat it, therefore, contentions and internal feuds are less excusable in a Unitarian Society than in any other; but then, in the nature of things, they are less likely to occur.

Again: Apart from the direct influences of our system, we are as a body averse, from taste and education, to interfere with our neighbors' concerns, especially in religion, or to trouble ourselves in any way because they cannot see things with our eyes. As a body, our social position and our social character are such that, not caring to hang on others, we do not care that others should hang on us. We also bear in mind that other people have consciences as well as we. There is no denomination which, as a point of self-respect and social morality, values so highly, or cherishes so fondly, the sentiment of independence and individuality. Almost all our characteristic faults and defects originate in the extreme to which we sometimes push this principle. Look into our Societies, and you will find families who have sat side by side for years, and perhaps are members of the Church, and yet hardly know each other by name. This is not heartlessness, — at least it is not so in all cases, — but often comes of the excess to which we sometimes carry the principle of keeping ourselves to ourselves, and not meddling with other people. Hence, also, the awkwardness and inefficiency of Unitarians when they undertake the work of propagandists, especially when they think to do it by means of concerted action or organization. There is no concealing

the fact that we make miserable partisans ; and the reason is we are unwilling to sink the individual in the mass ; to make parts of a machine which is moved by other hands ; to go here or there, and do this or that, as the wires are pulled from behind the scenes.

This is what Unitarians, as a body, can never be made to do. They will not brook it. It is perhaps as much a matter of feeling as of conscience. At any rate, so it is ; and accordingly those who like to lead, and the still greater number who in religion like to be led, are very apt to leave us, or keep away from us. I do not mention this fact, you will perceive, as matter of unmixed felicitation ; but it is matter of felicitation thus far : it keeps us in a great measure clear of the occasions and materials of discord and schism. It is hard to set one half of a Society against the other, when each man is a party by himself. It is also hard to set any considerable part of the congregation against the minister, provided his character for intelligence and probity remains unquestioned ; so long as he is heard, as is the case in most Unitarian Societies, not as though what he says ought of course to be believed, but only that it ought to be seriously considered. Under such circumstances, let the preacher advance an unwelcome doctrine, and the only effect it will be likely to have on the independent thought of his hearers will be to lead them to the conclusion that, on that particular point, he is of one opinion and they are of another.

Of literary and academic honors Dr. Walker received a full share. Harvard College conferred upon him the degree of D.D. in 1835, and in 1860 that of LL.D., which he had previously received, in 1853, from Yale. He was elected a Fellow of the American Academy of Arts and Sciences in 1842, a resident member of the Massachusetts Historical Society in 1857 ; and he was made an honorary member of the State Historical Society of Wisconsin in 1854, and of the New-England Historic, Genealogical Society in 1859. But we shall leave it to other hands to record in detail the story of Dr. Walker's life subsequent to his removal to Cambridge, and pass on to the occasion where his noble life and character find fitting commemoration upon our own records : —

MEMORIAL SERVICE IN THE MEETING HOUSE.

December 27, 1874. At the close of the morning service of the Harvard Church Society, the congregation having been requested to remain, the object of the meeting was explained by the Chairman of the Parish Committee, Mr. H. K. Frothingham ; after which the following preamble and resolutions were presented : —

The Christian community, having the past week suffered loss by the death of Rev. Dr. JAMES WALKER,* who for many years in the early history of this Parish and Church was its beloved pastor and spiritual guide, we, the representatives and successors of his parishioners, feel it a grateful privilege to acknowledge the honor and blessing of his devout and Christian labors, and the love and reverence which his spotless life inspires. Therefore, it is hereby

* Dr. Walker died in Cambridge, Dec. 23, 1874.

Resolved, That we hold appropriate services in this church on Sunday morning next, January 3, 1875.

On motion of Dr. Henry Lyon, seconded by Mr. Thomas M. Devens, it was

Voted, unanimously, That the foregoing preamble and resolution be adopted, and that the Parish Committee be authorized to make all the arrangements for the proposed memorial service.

December 27, 1874. At a meeting of the Parish Committee, held this evening, all the members being present, it was

Voted, That Rev. Dr. William Newell, of Cambridge, be invited to conduct the memorial service on the 3d of January next; and that the Rev. Dr. George E. Ellis and Rev. Dr. Samuel Osgood be invited to take part in the same.

Voted, That Miss C. Stetson, Miss L. J. Walker, Mrs. A. E. Cutter, and Miss M. W. Frothingham be requested to take charge of the draping of the pulpit and supplying flowers suitable for the occasion.

We copy from the *Boston Daily Advertiser* of Jan. 4, 1875, the following account of the memorial service : —

Services commemorative of the life and labors of Rev. James Walker, D.D., long pastor of the Harvard Church, Charlestown, and once President of Harvard College, were held in that church yesterday morning, Rev. Dr. Newell, of Cambridge, officiating. After the regular morning service, the sermon was preached by Dr. Newell, from Luke iii. 23, "And Jesus himself began to be about thirty years of age." The discourse was eloquent, and in due course treated of the revered memory and love the parishioners bore the man whom they in their service desired that day to gratefully commemorate. It was certainly one of the Society's happiest reminiscences, that for twenty-one years James Walker was its beloved pastor. Dr. Newell did not enter into an elaborate review of Dr. Walker's life, as it was reserved for the letters. He paid, in closing, a touching tribute to Dr. Walker's deep sense of nearness and love of the Father, his confidence in His wisdom, trust in His mercy, fidelity to duty, patience under trial, steadfast adherence to the cause of truth, kindness of thought and speech, and to his unflinching fortitude and faith.

At the close of the sermon, Dr. Newell read the following letter from Rev. Dr. George E. Ellis : —

To my Former Parishioners of the Harvard Church Society in Charlestown :

MY DEAR FRIENDS, — I thank you for the kind terms of your invitation to me to have a part in the grateful memorial service which you propose to hold in your meeting-house, on Sunday next, in recognition of your respect and love for the late Dr. James Walker, once your reverend and truly revered pastor. You offer me the alternative choice of my presence in the pulpit, formerly his and afterwards mine, or of a communication from my pen. As I cannot be with you, I write to you, with an unstudied prompting, what I should otherwise speak.

It is most fitting that a special service for pulpit and pew, with thoughtful retrospects, fond memories, and devout aspirations, should, in the scene of his own early and faithful work, follow the departure from life of this great and good man. Academic, literary, and benevolent associations which he honored and served will respectively make their estimate of his work and character a matter of spoken eulogy and of recorded gratitude. In the temple of your worship, and in your homes where the vigor of his youth and manhood and the high consecration of his great faculties were given to the quiet labors of a Christian teacher and pastor, the communing over his removal should be as a household observance. It is a token of the depth and permanency of the impression made by such a life and character as his, that now, more than thirty-five years after he closed his service here, you should have been prompted to this memorial offering. It is true that he has lived through the interval to do more conspicuous work, to win an extension of his fame, and to multiply and deepen the influences wrought by his talents and virtues. And with your tribute to him may mingle pride that here, and with those whom you represent, he first became known for what he accomplished and for what he was. But he is more than a reminiscence to the few who are left of your earlier membership, and he has been more than a living tradition to their later associates. He has retained unchanged and undiminished his interest in this town and this parish. Until his late years of infirmity, he has come to his old pulpit on many occasions of especial call. You know with what a grave and modest dignity he stood in it, and with what hearty affability he greeted the friends that clustered about him as he left it. You expect me now to refer to what of interest and knowledge concerning him is common to you and myself. It was through my intercourse with him as his successor in this pulpit that my first familiar intimacy began. I remember that, as soon as I could appreciate true preaching, I heartily enjoyed the occasional privilege of hearing him in his exchanges in associate pulpits, particularly that of the College. I had also known him slightly as an editor of what was then the most scholarly and able religious periodical published in this country * I was abroad when he left you to assume a professorship in Cambridge, and my casual supply of his pulpit on my return led to its being offered to, and accepted by, me. A few days after he had taken part in the exercises of the ordination, he called to see his young and inexperienced successor. I can recall his closing words to me after much friendly talk. His brow was somewhat stern and resolute, his tones emphatic, and at the time he seemed as if harsh in what he said, — in substance, this: "Now, young man, I have been here so long with attached friends, that it may be natural for some of them to send for me before they become acquainted with you, on occasions calling for the private services of a minister. But I shall not come in any case. The sooner you make yourself their minister for all your work, and make them feel that you are such, the better for you and for them." Whatever may have been the defects or shortcomings of my early or even my whole work here, I found an unmeasurable help and incitement in acceding to a living, an earnest, and a thoroughly organ-

* *The Christian Examiner.*

ized Christian society, quickened by the spirit and trained by the wisdom of a most gifted and devoted man. He had set the standard for your expectations, rightful and reasonable, but exacting. From the elders among you then I heard relations of what seemed to me fables, — that he whom I knew only as one of the most gentle and charitable of men, of the broadest in his sympathies and the calmest in his judgments, had mellowed into this from what he had been in the first years of his ministry as a thunderer in the pulpit in a time of severe and bitter theological controversy. The fire of the utterance has gone out of those discourses of his which are extant in print from those days of strife; but there is latent heat in them still.

Members of the other section of the original Congregational Church in this town were named to me among your citizens, who had said that they would never re-enter the walls of your meeting-house because of the quality and pungency of your pastor's sermon on the day of its dedication. But I must say of your pastor, even under that traditionary aspect of him, that if he smote heavy blows, — and to that the old pulpit upholstery bore testimony, — he meant them to be defensive, not offensive; and that if he struck harder than his opponents, it was either because he was the stronger man, or had the mightier word to speak.

The vigor of his work, then, had left in my day only peaceful and propitious results. He had given over controversy, and on the basis of those Christian truths which he had certified to his own experience and faith, he preached, and practised too, a system which aimed for works of rectitude, piety, and love of men. It was wholly forgotten or forgiven long before he died that he had ever used the maul of sectarianism. The successors and champions in the fellowship he controverted commended his gentle ways. Of this I recall a marked token. When his nomination as President of Harvard College came up before the Board of Overseers, though there were representative men on the side not his own upon it, he received a perfectly unanimous vote of confirmation. It was my privilege to communicate this vote to him officially; and, so far as my memory serves me, from the perusal of the records when they were in my hands, this instance of entire unanimity between the two College Boards in the nomination and confirmation of a President is a singular one.

As a pastor in your homes and your deeper experiences, the fostering guide and adviser of the young persons, the consoler of the afflicted, the delightful companion of your happy days, he had been most lovingly and reverently cherished. Even under the old standard of fidelity and multiplicity of service in that office, — now greatly reduced and relaxed, if not well-nigh obsolete, — he was exemplary for the fulness of his work. That he had intended to be fully and only what he was, a Christian minister, he left with you an avowal which, perhaps, even his own high repute for wisdom may leave unapproved by all. In his farewell discourse, after saying that he had made it his paramount object not to jeopardize his influence as a Christian minister by concerning himself with secular matters, he adds: "I have wholly forborne to mingle in politics, even to the extent of waiving my right of suffrage." When, some years after, no longer your minis-

ter, he preached the election sermon before the Legislature, he ascribed the scandals and blunders of our politics to the withholding and the withdrawing of just such men as himself from that sphere of a citizen's duty. So then stood the case of his entire consecration to what he called his "appropriate sphere," that he, the one man in your town the most qualified and the best entitled to exercise the fullest functions of citizenship, was silent and dropped no ballot, that his pulpit might be all the more his and all the more as a pulpit, and that his name and influence might bear only his professional title.

It was as a preacher — first here, and then afterwards elsewhere, and through the remainder of his life — that the power and genius of Dr. Walker had the fullest appreciation. His discourses were sermons and nothing but sermons. They dealt exclusively with the themes which in his day were considered the legitimate, and the only legitimate, subjects for the pulpit, — subjects left to it, and still left to it, if it will improve them and thus accredit itself, — left by all the abounding outgoes from the press, and all the babel utterances of our halls and conventions. His mind and pen and voice were given to the profoundly thoughtful study of the lessons and truths which would purify and sanctify human life; to the writing down of his reflections in a style of simplicity and logical strength, and to the delivery of them with an earnestness and emphasis characteristic of himself. And those peculiar pulpit themes, to be treated as he treated them, demanded a gifted and well-trained intellect, a positiveness of tone, and above all the weight of a manly, a lofty, and attractive character. The Bible, reverently and intelligently used, the continuous historic church, all the enriched traditions and usages of sincere piety, and the gift of God in our human endowment, were the materials and the sanction of his teaching ministry. Though he was rarely qualified to have done so, he was one of the last of men to have stood in his office on the capital stock of his own intuitions and individualism. He was of that honored fellowship of Christian scholars and preachers, learned, moderate, didactic, and edifying, in which his associates and compeers were such as Drs. Sparks, Burnap, Gilman, Nichols, Lamson, Noyes, Young, and Frothingham, and one,* honored for various wisdom and virtues as divine and historian, still among the retired scholars at Cambridge. You have yourselves followed your former minister in your knowledge and interest through the period in which he presided over the College, and the subsequent years of his retirement.

The respect and confidence which he so well deserved and so fully won gave grace and dignity to his accomplished and perfected life in a serene old age. In his academic office he had to guide him for models and examples his own beloved president, the amiable and admired Kirkland, and the high and almost rugged nobleness of his predecessors, Quincy and Sparks. His caution and shrewd sagacity were sometimes misinterpreted. Through his whole professional life he had been claimed on both sides by parties in our religious, reformatory, and political variances. He may have lacked some of the tendril growths of nature which come of happy

* The Hon. John Gorham Palfrey, D.D., LL.D.

paternity, and of love, care, and personal sympathy for little children; but he was a grand inspiration to young men. He had the winning graces, the dignities and prerogatives, of a beautiful and a lofty character. Such members of each successive college class as sought the privileges of his intimacy, advice, or patronage gave to him, and will long renew, the tribute of their profound respect and affection.

As I am now addressing you, my former parishioners, for the first time after the lapse of more than five years, may I utter a few words of personal reference? I have thanked you for allowing me the choice between standing in my old pulpit and communicating with you by writing.

When, at the close of my peaceful and pleasant ministry of more than twenty-nine years among you, I changed my residence and sought relief from routine professional labors in congenial studies, I thought I should occasionally renew my always agreeable intercourse with you, if not in the pulpit, yet by courting your familiar streets to see you in your homes.

The sharp bereavements, which in little more than one year took from me in rapid succession all those the dearest to me in life, who had made with me a household and a family, leaving me no one with whom I could recall the experiences of the inner home, induced me to seek a seclusion in which it would have been more than painful to me to have revisited scenes so associated with former companionships and joys. I have not reconsidered or regretted this yielding to what, if it be a weakness, must be indulged to me, as it involves no neglect of duty to you, but is only a private feeling of my own. It is from scenes, not from persons, that I keep away. But some of my best employed hours are given to recalling the scenes and experiences of happy years I spent with you, with your uniform and constant kindness in the unbroken harmony of our relations. In the last extended conversation which I had with Dr. Walker, he referred with much feeling to the recent experiences of your Society, in that what we had both of us known and long served as a very large, vigorous, and prosperous Parish seemed to be wasting and declining by deaths, by the removal of many of its households, and by such marked changes in the elements of your increasing population. But as cheerful hopefulness was one of the radiant beauties of his character, and one of the beaming lights of his life and of his old age, he closed his utterance, as I will these reflections called forth by his departure, with the expression of a belief and trust that your numbers, your prosperity, and your efficiency may, in a not distant future, be revived.

Ever, most sincerely and gratefully, your friend,

GEORGE E. ELLIS.

110 Marlboro' Street, Boston, January 1, 1875.

Dr. Newell then read a letter from Rev. Samuel Osgood, D.D., which recounted in eloquent terms several phases of Dr. Walker's life, with whom the writer had long and pleasant relations:—

DECEMBER 30, 1874.

HENRY K. FROTHINGHAM, Esq.,

Dear Sir,—I regret very much that my engagement to preach in New York on Sunday must prevent my being present at the memorial service

that day at Harvard Church. It has been a great privilege to be brought up in that church under Dr. Walker's care, and I am glad to be encouraged to regard myself as one of the old Parish still. His influence has been the most significant human power in my life; and I never felt more grateful to him than since death has rounded his years into a certain fulness and completeness, and allowed us to look upon his life and character in their wholeness and perfection.

So much wisdom and so much humility, so much depth of thought and simplicity of speech, so much weight of presence and position and such entire freedom from pretension, such rare gifts of intellect and such child-like freshness of feeling and unfailing kindness, such various forms of service and such oneness of purpose and devotion to truth and duty, from first to last, — where shall we find these traits better exemplified than in our old and revered pastor? And how we are all one family in the treasure of that common remembrance!

* We can recall with satisfaction our tribute to him upon the eightieth anniversary of his birthday,* and be sure that he was gratified at this proof of affection from the Parish to which he gave so many of his best years. It is pleasant to believe that the beautiful gift will help to commemorate his name and worth when we shall have passed away.

Our pastor has died in peace, "without pain of body or mind," as he said to me not long before his death; and he has won the crown of glory in the wisdom of years, and won the palm of victory as a Christian sage. I take the liberty to send to your memorial service these branches of palm and this chaplet of ivy in token of these virtues; and I commend you and your church, all the ministers who have served you, and all your flock, to the blessing of God.

Yours fraternally, SAMUEL OSGOOD.

The reminiscences were pleasing, and well illustrated the rare virtues which so endeared the late pastor to his people. The benediction closed the services.

TRIBUTE BEFORE THE HISTORICAL SOCIETY.

The beautiful and glowing tribute to Dr. Walker's memory which Dr. Ellis pronounced before the Historical Society † has already been alluded to. It is in such an entirely different vein from his letter which we have printed above, — having been adapted to the presence in which he stood, — and is so full of interest, that we subjoin the following extended extracts from it: —

James Walker came of the substantial and sturdy yeoman stock which, emigrating from old England, rooted itself in this Bay Colony. His ancestor was in the first company of settlers. The family, ‡ through all its generations here, with

* A silver chalice and plate were presented to Dr. Walker by his former parishioners and other friends. A full account of the gift and the speeches upon the occasion was printed at the time in pamphlet form.

† *Proceedings of the Massachusetts Historical Society*, January, 1875, pp. 395 *et seq.*

‡ See Sewall's *History of Woburn*, pp. 169 *et seq.* and Wyman's *Genealogies and Estates of Charlestown*, p. 991.

a predominant element of farmers living on their own rural acres, thrifty and independent, has contributed to an extended region of our country a fair proportion of men eminent for talent and service. Of this stock was Timothy Walker, — the first, and for fifty years the only, minister of the new wilderness settlement at Pennacook, Rumford, now Concord, N. H., whose daughter was the first wife of Count Rumford. Of the same stock were the late distinguished jurist Judge Walker, of Ohio, and the mathematician and astronomer, the late Sears Cook Walker. The father of our associate, John Walker, was commissioned as a major-general in 1798 by President John Adams, and commanded our forces at Oxford when hostilities were apprehended from the French. He lived in that part of the town of Woburn originally Charlestown, which he was mainly instrumental in having set off as a town by itself, as Burlington. Here Dr. Walker and one brother, the only children, were born. The mother, Lucy Johnson, was a descendant, in the fourth generation, from the famous Captain Edward Johnson, surveyor, military leader, chronicler, and, we must add, poet-laureate of the colony, — the author of the "Wonder-Working Providence of Zion's Saviour in New England."

One had not need to trace in Dr. Walker, as they spoke for themselves, those inherited traits and qualities — physical, moral, and intellectual — which he derived from a pure and sturdy lineage of frugal ways, careful thrift, and self-respecting manliness and integrity of principle. The tastes and inclinations which he early manifested secured for him, at the cost of efforts and sacrifices from himself and his father, the privileges of a preparatory and a college education. The somewhat exacting conditions on which he won these privileges prompted him to a lively sympathy with students whose early lot was like his own. He retained through his long life, with all its honors and all its social surroundings, the simple tastes and habits, the plain ways of living, and the unworldly moderation which characterized his Puritan lineage. His native dignity dictated the degree of his conformity to all conventionalisms. His only form of self-indulgence was in the luxury of books. He was a faithful and an easy scholar, winning the first honors. The strength of his development and acquisitions through life was in moral and intellectual vigor, in logical power, and in acuteness of understanding. He had no musical ear, no artistic culture, and perhaps but moderate æsthetic appreciation. Had he written poetry, it would not probably have been much better than that of his maternal ancestor. He never crossed the sea, and he made but scant excursions on the land. He loved the quiet, the occupations, and the regularity of home life.

There was granted to him a long life, and at its close a natural death, which he was prepared to meet with Christian fortitude and peace. His wife had preceded him by a few years, and he never was a father. He was ready to do the full work of a man in exacting professional service as soon as he reached his maturity, and he had the well-won privilege of a period of honored and happy retirement after he had passed the appointed span. For nearly twenty-two years the beloved pastor of a large Christian Society; for thirteen years a professor, and for seven years President, of Harvard College; a preacher meanwhile of extraordinary power and popularity during all those years, with editorial, literary, and benevolent labors, multiplied and exacting, interspersed through them; and through his whole life a special counsellor and inspiration for young men fitting themselves for all high duties, — such, in brief summary, is his record. He

wrought so faithfully and directly to meet the demands of his own time and place that he has probably left but small legacies from his mind and pen for posterity, other than that which is perpetual and benedictive, as the fruitage of an eminently pure and useful life. His mind and character present an inspiring and interesting study.

Dr. Walker had to a most remarkable degree a very rare faculty, when he wrote on ethical, moral, or philosophical subjects, of making a clear, strong, and well-defined *statement*, — a statement which should express all he meant to say, without suggesting, or intimating, or implying, or leaving to be inferred, any thing more than he said. There was no penumbra of vagueness, no unfilled margin, about it. The statement was all nucleus, and though often not so large or full in the avowal of opinion or the taking of a position as some hearers would have welcomed, it was all they were to have, and they were to make the most of it. It was the natural proclivity and preference of his own mind to say very clearly and very positively what he meant to say, and then to close his lips while the ears of his hearers were still open. But this natural proclivity of his was strengthened by a dislike which amounted to an antipathy, though generally expressed by humor and banter, of the orphic or transcendental style brought in by some of his contemporaries and friends. He loved to read their books and essays for relaxation. The bewitched syntax by which, in turning a sentence end for end, they converted a commonplace truism into an oracle, gave him matter for jocosity. He would make a study of one of their characteristic sentences, wondering at first whether it meant any thing, then as to which of some half-dozen possible meanings it was the vehicle, and ending often by putting a meaning into it.

These clear-cut and carefully limited statements, so characteristic in the utterances of Dr. Walker, were all the more guarded as the significance and critical import of the subject which he was treating, or the phase or tendency of the speculative thought which was engaging him, made his hearers the more intent to have him define his position. Some of them thought that a dash of mental or moral courage would have kept his lips still open. Some thought he would have increased his personal weight, as an influence even over those who would not have been in accord with him, by taking side heartily with the party with which he might be in fuller sympathy. Others still tried to fix him, as they said, where he belonged, by supplementing his public cautious utterances by his sometimes very free private confidences.

As the case stands, for an estimate either of the fulness of his wisdom or the sturdiness of his independence, as manifested by any strongly defined position marking his individuality, it will probably be generally recognized that caution in public speech and action was his main characteristic. Two very significant movements, of especial import to one of his profession and position, went forward around him in the circle of which he was at the centre at the period of his most vigorous life, — the Transcendental movement in the field of speculative and critical religious thought, and the Anti-slavery and related reforms on the political field.

Many men of much less weight than himself started into notoriety by speech and action more bold and forward than were his. Many men, not his equals in ability, have secured a fame which extends beyond and will outlast his, by apt and effective use of opportunity, and by meeting popular expectation. He proved himself

consummately able and free as an exponent and champion of one phase in the advance of New England speculative theology, in its ever-restless assertions and negations of development. But as the process went on beyond the stage and the results where he had stood as a foremost, unflinching, and most positive preacher and controversialist, he reserved himself from all public and avowed handling of it. The most we can say of his position afterwards is that it was that mentally of an umpire, and socially of a most intelligent, hospitable, and sharply discerning trier of the spirits of those who were carrying on or attempting to stay the process. No one was more curious or keen than he in watching the tentative stages and the development of the Rationalistic school. He read and tried to digest all its contributions to the press. He was interested to know the position and attitude of all our professional men — scholars, thinkers, and writers — in this ferment of opinions and notions. With the spirit of progress in all truth and wisdom he was in perfect sympathy. With some of the methods pursued and some of the anticipatory boastings over results claimed as reached he did not accord. He was not sure that there was any bottom where some of his friends were sounding; at any rate, he did feel sure that they had not found it. Probably those who knew him best and longest have inferred that the tendency of his mind, besides being intensely deliberative, was also naturally sceptical. He believed but little, and that quite after the habit of an eclectic, out of the whole sum of traditional and accepted tenets; and that may have been the reason why he so strongly emphasized what he retained as certified to his own understanding and convictions.

As it was with the theological and speculative, so it was in the great reformatory movements in politics and society, so stirring and exciting in our community during his professional activity. He was cautious and reticent about them publicly. He did not obtrude himself or assert himself on either side, and many on either side would have been glad to have claimed and followed him as leader and champion. Wagers were often proposed as to how his vote or ballot would be cast. But no money was lost in the hazard, as, in such critical cases as prompted it, he did not vote at all. Prominent and ardent men and women, committed to discipleship or advocacy of the one or the other of our *isms*, schools, and parties, would hold confidential interviews with him, and come away equally persuaded that he was in sympathy with each of them. And he was, so far as he saw that either of them had hold of any portion of the root of the matter. . . .

Without putting into any secondary position, on the scale of his great gifts as a preacher, the marvellous force of his simple, logical, and most effective style of writing and expressing clear and strong thoughts, we must refer his power in the pulpit largely to the manner and emphasis of his delivery, that would have made even commonplace interesting and impressive. I acceded to his pulpit cushion, and I know of what I speak. He would work severity into his brow and sternness of expression into his mild features, and ply, not his fist, but his half-open hand, in driving and clenching his arguments. His favorite rivet for uniting his arguments was the word *besides*.

These impressive qualities of his style, delivery, and emphasis were the mellowed deposit of an over-fervent and even violent and fierce manner of writing and preaching, characteristic of the early years of his professional life, at a time of sharp controversy in his religious fellowship. That period of strife was short, but it was marked by much personal bitterness and social disturbance. He threw into it his strong convictions and his zeal of championship; and his word, always

with power, was at times heated and harsh. I recall an incident associated with this library,* as I stood on this spot, and he was seated by my side, which is so beautifully illustrative of the gentleness of his maturity and of the candor of his self-judgment, that I will relate it. When, in the year 1858, the Society came into the possession of the voluminous manuscript journals of the venerable Dr. Pierce, of Brookline, that devoted chronicler of all that related to the College, it being known that there were many personal details and criticisms in the volumes, a committee was charged with the examination of them to report upon their disposal. I made that report, recommending, for reasons, that the volumes for a period of years to come should be placed under lock and key in our cabinet. As I sat down, Dr. Walker whispered in my ear the question, "Is there any thing in them about me?" To my reply that there was, and his adding that he would like to see it, I put into his hand this volume, opened on the entry of Feb. 10, 1819. where he read as follows: "To Charlestown, to the dedication of the new brick meeting-house. The sermon from 2d Corinthians, x. 7, was preached by the minister, Mr. James Walker. It was a defence of himself, and liberal Christians in general, against the aspersions cast on them by their opponents. It was written and delivered in a very energetic manner. The temper and spirit of the discourse appeared somewhat similar to the late Dr. Mayhew's. I should judge that the sermon was adapted rather to enrage than to conciliate opponents." As our friend returned me the book, he whispered with the calmest intensity, as if it concerned anybody other than himself: "It's all true, all true, every word of it."

But, even in his early work as a controversialist, there is no trace of any of the arts of misrepresentation or malignity, which we have too well learned to associate with sectarian strifes. He was never capable of such enormities. He was concerned only to maintain the ground of and the right to hold opinions reached in the free and full use of the powers given to man for discovering the truth. He learned in the trial of his own abilities that the best sort of disciples are won, and the worst sort of opponents are resisted or conciliated, by the force of gentleness. . . .

How radiant and delightful he was in his private confidences, and often in the social group! What a wonderful range and variety of expression could play over the features and motions of his countenance and mein! He was never subject to moodishness or depression. He had no melancholy retrospects, except as sadness tinged the vacancies that multiplied with his lengthening years. With all his thinkings and reasonings, he had studied himself into, and not out of, that strong and cheerful religious faith which is the best blessing of life as it passes, and the only welcome and sufficient solace at its close.

DR. WALKER'S PORTRAIT BEQUEATHED.

April 27, 1875. At the Annual Meeting of the Parish, the Chairman of the Parish Committee presented the following letter, which at a recent meeting of said Committee was read; and thereupon it was

Voted, That Messrs. H. K. Frothingham and A. E. Cutter be requested to receive from Miss Nancy Pendergast the portrait named therein, and take charge of the same until an appropriate place is assigned for it:—

* The Dowse Library of the Massachusetts Historical Society.



REV. JAMES WALKER, D.D.
Copied from the Painting by Frothingham.

CAMBRIDGE, Feb. 8, 1875.

Mr. H. K. FROTHINGHAM,

Dear Sir, — The late Rev. Dr. James Walker left in my care his portrait, to be given to the Harvard Church Society, with the following message :

"To the Harvard Church Society in Charlestown I give my portrait, painted by Frothingham in the early days of my ministry, in memory of my long and happy pastorate with them."

I now have the privilege of discharging this trust: and I beg, dear Sir, you will take charge of this picture, and present it to the Society in the name of our dear departed friend. And will you be kind enough to inform me how I can convey it safely to you ?

Yours very respectfully, NANCY PENDERGAST.

64 Sparks Street, Cambridge.

After the letter was read to the Society, it was

Voted, That this Parish gratefully accept the portrait of the late Rev. Dr. James Walker, as a testimony of his continued interest in the welfare of the Parish, and that the Committee having charge of the same be requested to place it in a suitable position in Boylston Chapel.*

LIST OF PUBLICATIONS.

It is a remarkable fact that, up to the present time, no list of President Walker's publications making any pretence to completeness has appeared in print. An attempt is here made to meet this desideratum. Dr. Walker is known to have been in his later years quite averse to appearing in print; and, during the early part of his career, a large proportion of his printed writings were given to the press without the author's name. These circumstances rendered the compilation of this list a difficult task; in which, however, we have met with cordial sympathy and co-operation from many persons. Especially are our acknowledgments due to Professor Lovering, whose excellent tribute to Dr. Walker's memory, prepared for the American Academy of Arts and Sciences, has furnished many facts for our own brief notice of him; also to Mr. Justin Winsor and Mr. Charles A. Cutter, the obliging librarians of Harvard College and the Boston Athenæum, for their prompt responses to our many inquiries. Nor must we forget our obligations to the Rev. Edward Everett Hale, D.D., for placing in our hands the original records of the *Christian Examiner Society* (1829-1863), by means of which Dr. Walker's articles in the "Examiner" subsequent to 1830 have been identified; and to the venerable Orville Dewey, D.D., who

* The portrait was restored, the frame regilded, and both were subsequently hung in the Chapel behind the pulpit. An excellent reproduction of the portrait by the heliotype process accompanies this memoir.

sent us the titles of several of Dr. Walker's early contributions to that scholarly periodical. The Rev. William Cushing, too, has rendered valuable aid in the revision of this list, for which we would here express our thanks.

While we do not claim that the following enumeration is complete, it is confidently believed to be accurate, and to embrace the greater part of all of Dr. Walker's published writings and addresses. It is hoped that the future biographer of this eminent philosopher and divine may find in this, our own humble tribute to his memory, a basis upon which a fuller, and perhaps complete, list of his works may be constructed.

Sermon on the Death of Miss Mercy Tufts. Delivered in the New Church in Charlestown, March 6, 1820. 8vo. pp. 8. Charlestown: 1820.

Sermon on Smooth Preaching. 12mo. pp. 20. New York: 1823. *Ibid.* 12mo. pp. 12. Boston: 1823. *Ibid.* 12mo. pp. 12. Glasgow: 1825.

Sermon preached in Brooklyn, Ct., at the Installation of the Rev. Samuel Joseph May, Nov. 5, 1823. 8vo. pp. 1-29. Boston: 1824. [See "The Unitarian Miscellany and Christian Monitor," vol. v., pp. 272-276.]

Causes of the Progress of Liberal Christianity in New England. [A Sermon preached in Salem, at the installation of Rev. Henry Colman, Feb. 16, 1825. Anonymous.] American Unitarian Association Tracts. First Series. No. 9. 12mo. pp. 16. Boston: 1826.

The Exclusive System. Discourse delivered in Grotton, Mass., at the Installation of Rev. Charles Robinson, Nov. 1, 1826. 8vo. pp. 1-37. Boston: 1827. Also printed in American Unitarian Association Tracts. First Series. No. 39.

Unitarianism vindicated against the Charge of not Going Far Enough. [A Sermon preached at the Dedication of the Unitarian Church in Harrisburg, Penn., Feb. 4, 1827. Anonymous.] American Unitarian Association Tracts. First Series. No. 11. 12mo. pp. 24. Boston: 1827.

The Exclusive System. A Discourse Delivered in Saco, on the evening of the twenty-first of November, 1827. 12mo. pp. 34. Kennebunk: 1828.

Sermon at the Annual Election [Massachusetts], May 28, 1828. 8vo. pp. 16. Boston: 1828.

Introductory Lecture [on Accidental Education]. (Pages 1-14 of The Introductory Discourse and the Lectures delivered before the American Institute of Instruction in Boston, August, 1831. 8vo. pp. 298. Boston: 1832.)

- The External Condition, and Political Connections and Services, of the Hebrew Prophets. Printed in "The Scriptural Interpreter," vol. i. pp. 227 *et seq.* 12mo. Boston, 1831.
- Discourse delivered at the Ordination of the Rev. Ephraim Peabody over the First Congregational Church in Cincinnati, Ohio, May 20, 1832. 8vo. pp. 34. Cincinnati: 1832.
- Sermon preached at the Ordination of Mr. Josiah K. Waite, in Fitzwilliam, N. H., May 22, 1833. 8vo. pp. 1-25. Boston: 1833.
- Sermon preached at the Dedication of the Second Congregational Church, in Leicester, Aug. 12, 1834. 8vo. pp. 14. Worcester: 1834.
- The Philosophy of Man's Spiritual Nature in regard to the Foundations of Faith. American Unitarian Association Tracts. First Series. No. 87. 12mo. pp. 22. Boston: Sept. 1834.
- Discourse on the Law of the Spiritual Life. American Unitarian Association Tracts. First Series. No. 101. 12mo. pp. 14. Boston: Dec. 1835.
- "To the Law and to the Testimony." A Discourse on the Deference paid to the Scriptures by Unitarians. American Unitarian Association Tracts. First Series. No. 121. 12mo. pp. 32. Boston: August, 1837.
- Unitarianism vindicated against the Charge of Sceptical Tendencies. American Unitarian Association Tracts. First Series. No. 141. 12mo. pp. 27. Boston: April, 1839.
- Farewell Discourse to the Children in his Society. Delivered in Harvard Church, Charlestown, June 23, 1839. 18mo. pp. 24. Cambridge: 1839.
- Discourse delivered in Harvard Church, Charlestown, July 14, 1839, on taking Leave of his Society. 8vo. pp. 40. Cambridge: 1839.
- Service-Book for Sunday Schools. To which is added a Collection of Hymns. Compiled for the use of the Boylston Chapel Sunday-School, Charlestown. Fourth Edition. 18mo. pp. 95. Boston: 1839. Fifth Edition, 1842.
- The Christ of Consciousness. A Sermon. Printed in "The Monthly Miscellany of Religion and Letters,"* for January, 1840. Vol. ii. pp. 21 *et seq.*
- Address to the People at the Ordination of Mr. George E. Ellis as Pastor of the Harvard Church in Charlestown, March 11, 1840. [Sermon by the Rev. Alexander Young.] 8vo. pp. 58-64. Boston: 1840.

* This periodical contains two other papers which possibly may have been written by Dr. Walker. They are signed "J. W."; but as these initials were used contemporaneously by Dr. Walker, the Rev. Jason Whitman, and the Rev. John Weiss, and as all three of these gentlemen contributed to the *Monthly Miscellany*, the authorship of these papers is yet to be determined. The first paper is "On the Change which the Gospel makes in one's purpose of Life" (vol. vi. pp. 31 *et seq.*, January, 1842), and the second is entitled "Religion in Germany" (vol. ix. pp. 84 *et seq.*, August, 1843). The "Miscellany" was begun in April, 1839, and extended through nine volumes, the last of which closed with the December number in 1843, when the work was absorbed in *The Monthly Religious Magazine*.

- Testimony at the Webster Trial. [Printed in the "Report of the Case of John W. Webster . . . indicted for the murder of George Parkman. By George Bemis." 8vo. Boston : 1850. On p. 242.]
- Address at his Inauguration as President of Harvard College, May 24, 1853. 8vo. pp. 31-69. Cambridge : 1853.
- Charge at the Installation of the Rev. Caleb Davis Bradlee, as Pastor of the Allen-Street Church in Cambridge, Dec. 11, 1854. [Sermon by the Rev. Thomas Starr King.] 8vo. pp. 24-28. Boston : 1855.
- Discourse at the Induction of the Rev. Frederic D. Huntington, D.D., as Preacher to the University and Plummer Professor of Christian Morals in Harvard College. Sept. 4, 1855. 8vo. pp. 1-25. Cambridge : 1855.
- Sermon preached in the Chapel of Harvard College, Dec. 23, 1855, on the Death of William Gibbons. [Printed in "A Memoir of William Gibbons. By Theodore Tebbets. Printed for his Friends. 8vo. pp. 113-129. New York." 1856.]
- Report on the Rights and Duties of the President and Fellows of Harvard College in Relation to the Board of Overseers. [Signed by James Walker, Lemuel Shaw, Charles G. Loring.] 8vo. pp. 129, and Appendix, pp. 130-163. Cambridge : 1856.
- The Introductory Lecture delivered before the American Institute of Instruction in Springfield, Aug. 19, 1856. 12mo. pp. 20. Boston : 1857. Also printed in "Massachusetts Teacher," vol. ix., pp. 393-397.
- Annual Reports (28th-34th) of the President of Harvard College to the Overseers. 1852-53 to 1858-59, inclusive. 8vo. Cambridge : 1854-1860.
- The Spirit Proper to the Times. A Sermon preached in King's Chapel, Boston, May 12, 1861. 12mo. pp. 12. Boston : 1861.
- Sermons preached in the Chapel of Harvard College. 24mo. pp. vi+397. Boston : 1861.
- Sermon at the Annual Election [Massachusetts], Jan. 7, 1863. 8vo. pp. 29. Boston : 1863.
- Address delivered before the Alumni of Harvard College, July 16, 1863. [Duties of Educated men to the Country.] 12mo. pp. 28. Cambridge : 1863.
- Memoir of Hon. Daniel Appleton White. Prepared agreeably to a resolution of the Massachusetts Historical Society. [Portrait.] 8vo. pp. 71. Boston : 1863.
- Memoir of Josiah Quincy. From the "Proceedings of the Massachusetts Historical Society." [Portrait.] 8vo. pp. 76. Cambridge : 1867.
- Address at the Services in Memory of Rev. William Ellery Channing, D.D., at the Arlington-Street Church, Boston, Oct. 6, 1867. 8vo. pp. 18-25. Boston : 1867.

Report to the Board of Overseers of Harvard College on the Condition, Needs, and Prospects of the University. [Signed by James Freeman Clarke, James Walker, and by five others.] 8vo. pp. 78. Cambridge: 1869.

The Committee appointed by the Overseers . . . to visit the Academical Department submit the following Report. [Signed by James Walker, and by nine others. Pages 7-23 of "Harvard College, 1869. . . . Hon. Mr. Gray on behalf of the Committee on Reports," *etc.* *n. p.* *n. d.* 8vo. pp. 23.]

The following works were edited by Dr. Walker :—

Stewart, Dugald. The Philosophy of the Active and Moral Powers of Man. Revised, with Omissions and Additions, by James Walker. 12mo. pp. viii + 428. Cambridge: 1849.

Reid, T. Essays on the Intellectual Powers of Man. Abridged. With Notes and Illustrations from Sir W. Hamilton and others. Edited by J. Walker. 12mo. pp. xv + 462. Cambridge: 1850.

Reason, Faith, and Duty. Sermons preached chiefly in the Chapel of Harvard College. [Portrait.] 16mo. pp. xiii + 454. Boston: 1877. [Posthumous. Published by permission of Rev. William O. White, to whom Dr. Walker gave the manuscripts.]

Rev. Dr. James Walker and his Friends on the Eightieth Anniversary of his Birthday, Aug. 16, 1874. [Plates.] 8vo. pp. 16. Cambridge: 1874. [Privately printed for Rev. Samuel Osgood, D.D., for distribution among those concerned in the gift. *Vide ante*, p. 194.]

CONTRIBUTIONS TO THE CHRISTIAN DISCIPLE.*

Vol. vii. (New Series, vol. i.), July and August, 1819, art. 11, "Bartlett's Sermon."

Vol. viii. (New Series, vol. ii.) November and December, 1820, art. 2, "On the Use of the word Mystery."

Vol. x. (New Series, vol. iv.), May and June, 1822, art. 3 of "Miscellany." "On praying for one another." [Subsequently reprinted as "Remarks Addressed to the Conscientious of all Denominations on the Subject of Praying for one another." 12mo. pp. 12. Boston: 1822.]

* For an account of this work, *vide* Willard's *Memories of Youth and Manhood*, vol. ii. pp. 280-81; and *Memoirs of Henry Ware, Jr.*, vol. i. pp. 125-27. It was begun in 1813, and lived until 1824, when the title was changed by its editor, the Rev. Dr. Palfrey, to *The Christian Examiner*. The "Disciple" was an octavo in eleven volumes, and its imprint was Boston, 1813-1823.

CONTRIBUTIONS TO THE CHRISTIAN EXAMINER.*

- Vol. i., No. 1., art. 2 of "Review," January and February, 1824, "The Faith once Delivered to the Saints: Beecher's Sermon at Worcester." [Separately printed as a "Review of Dr. Beecher's Sermon at Worcester. First published in the Christian Examiner." 8vo. pp. 36. Boston: 1824.]
- Vol. i., No. 5, art. 13 of "Review," September and October, 1824, "Remarks on Ministerial Exchanges."
- Vol. ii., No. 3, art. 9 of "Review," May and June, 1825, "Edwards's Doctrine of Original Sin."
- Vol. ii., No. 4, art. 1 of "Miscellany," July and August, 1825, "Associations for Benevolent Purposes."
- Vol. iv., No. 3, art. 8 of "Review," May and June, 1827, "The Oneida and Troy Revivals."
- Vol. iv., No. 6, art. 15 of "Review," November and December, 1827, "The Revival under Whitefield."
- No. 31, art. 6, March, 1829, "Dissensions among the Revivalists."
- 33, " 2, July, " "Mrs. Hamilton's Questions."
- " " 9, " " "Pursuit of Truth."
- 34 " 5, Sept. " "Thomas Hollis."

* The *Christian Examiner Society* was organized Jan. 27, 1829, by the choice of Professor Andrews Norton as President; Rev. F. W. P. Greenwood, Secretary; and Mr. Nathan Hale, Treasurer. The first Publishing Committee consisted of Dr. Walker, Dr. Greenwood, and Dr. John Ware.

The original members of the Society were the gentlemen who conducted the first series of the *Christian Examiner* (1824-1828, inclusive), and others who were invited to join them. Their names were William Ellery Channing, John Farrar, Andrews Norton, F. W. P. Greenwood, James Walker, Charles Follen, Edward Wigglesworth, John Ware, John G. Palfrey, Sidney Willard, Nathan Hale, Alvan Lamson, Francis Parkman, Samuel A. Eliot, Samuel E. Sewall, Henry Ware, Jr., Francis Jenks, John Brazer, Orville Dewey, William Ware (1839), Ezra Stiles Gannett (1843), George Putnam (1849), George E. Ellis (1849), Ephraim Peabody (1849), Frederic H. Hedge (1857), Thomas B. Fox (1857), and Edward Everett Hale (1857).

The successive editors of the "Examiner" were:—

- John G. Palfrey, 1824, 1825.
 Francis Jenks, 1826-1830.
 F. W. P. Greenwood and James Walker, March, 1831-July, 1835.
 James Walker, July, 1835-November 24, 1836.
 James Walker and F. W. P. Greenwood, November, 1836-February 26, 1839.
 William Ware, February 26, 1839-November 16, 1843.
 Alvan Lamson and Ezra Stiles Gannett, November, 1843-April 24, 1849.
 George Putnam and George E. Ellis, April, 1849-May, 1856.
 George E. Ellis, May, 1856-May, 1857.
 Frederic H. Hedge, July, 1857-May, 1862.
 Edward Everett Hale (associate), July, 1857-July 1, 1861.
 Thomas B. Fox, May, 1862-March, 1863.
 Joseph H. Allen (department of current literature), July, 1857-November, 1869.
 Henry W. Bellows, January, 1866-November, 1869.

The Society disbanded Feb. 5, 1863; but the "Examiner" continued to be published till November, 1869, when it was succeeded by *Old and New*. The "Examiner" was an octavo in 87 volumes; and its imprint was Boston, 1824-1865 (79 vols.), New York, 1866-1869 (8 vols.).

- No. 35, art. 6, Nov. 1829, "Power less likely to be Abused by Unitarians than the Orthodox."
- 38, " 7, May, 1830, "History of Universalism."
- 40, " 1, Sept. " "Difficulties in Parishes."
- 41, " 2, Nov. " "Elements of Dogmatic History."
- 42, " 5, Dec. 31, " "Life of Mohammed."
- 43, " 6, March, 1831, "Stuart and Whitman."
- " " 7, " " "Theological School in Harvard University."
- 45, " 7, July, " "Mr. Whitman and his Reviewers. — Rights of Exclusionists."
- 46, " 3, Sept. " "Dr. Worcester on the Evils of Contention."
- 47, " 4, Nov. " "Unitarianism Vindicated against the Charge of Skeptical Tendencies."
- " " 8, " " "Bigelow's Travels."
- " " 9, " " "Godwin's Thoughts on Man."
- 48, " 5, Jan. 1832, "Tucker's Light of Nature."
- " " 10, " " "Nichols's Natural Theology."
- 49, " 5, March, " "Neander's History of Christianity."
- " " 12, " " "Child's Book of the Soul."
- 50, " 2, May, " "Deane's History of Scituate."
- 52, " 5, Sept. " "The Western Christians and Reformers."
- " " 11, " " "Blanchard on Regeneration."
- 53, " 3, Nov. " "Whitman's Village Sermons," &c.
- " " 4, " " "Wainwright's Vindication of Paley."
- 54, " 6, Jan. 1833, "Amendment of the Third Article of the Bill of Rights."
- " " 10, " " "Burton's Views of Man and Providence."
- " " 11, " " "Unitarian Controversy in England."
- 56, " 5, May, " "M'Irvine's Evidences of Christianity."
- " " 10, " " "Greenwood's History of King's Chapel."
- 57, " 6, July, " "English Versions of Scripture."
- 58, " 6, Sept. " "Williams's Memoirs of Belsham."
- " " 9, " " "Whitman's Letters to a Universalist."
- 60, " 3, Jan. 1834, "Colman's Sermons."
- " " 6, " " "Sir James Edward Smith."
- 61, " 4, March, " "Malcom's Rule of Marriage."
- 62, " 6, May, " "Sadoc and Miriam."
- " " 8, " " "Dr. Worcester's Last Thoughts."
- 64, " 1, Sept. " "Foundations of Faith."
- 70, " 3, " 1835, "Monastic Institutions."
- " " 7, " " "Trial of Dr. Beecher for Heresy."
- 71, " 7, Nov. " "Visit of Reed and Matheson."
- 72, " 2, Jan. 1836, "Brigham's Influence of Religion on Health."
- 73, " 6, March, " "Blanco White's Life and Writings."
- 74, " 8, May, " "Dr. Codman's Visit to England."
- 75, " 7, July, " "Jedediah Burchard."
- 76, " 2, Sept. " "State of Education in Bengal."
- 77, " 3, Nov. " "Upham's Funeral Discourse on Dr. Prince."
- 79, Review, Mar., 1837, "Brownson's New Views."
- " " " " "Carey's Memoir of William Carey, D.D."
- " " " " "Wordsworth's Poetical Works."

- No. 82, art. 1, Sept. 1837, "Réaction in Favor of the Roman Catholics."
 " " 8, " " " " Wood's Four Lectures."
 83, " 7, Nov. " " Alcott's Conversations on the Gospels."
 " Review, " " " Seaman's Aid Society's Fourth Report."
 84, art. 1, Jan. 1838, "Dabney's Edition of Tyndale's Testament."
 86, Review, May, " " Specimens of Standard Foreign Literature."
 87, " July, " " Priestley's Corruptions of Christianity."
 88, art. 8, Sept. " " Dr. Palfrey on the Jewish Scriptures."
 91, Review, Mar., 1839, "The Hawaiian Spectator."
 92, " May, " " Gilman's Poetry of Travelling."
 97, " Mar., 1840, "Palfrey's Theory and Uses of Natural Religion."
 100, " Sept. " " Fosdick's Dictionary."
 " " " " " Carey's Principles of Political Economy."
 122, art. 3, March, 1844, "Martineau's Discourses—Unitarian Preaching."
 124, Review, July, " " Human Nature." [Anonymous.]
 127, " Jan. 1845, "Hildreth's Theory of Morals."
 131, art. 6, Sept. " " Schaf on Protestantism."
 136, " 7, July, 1846, "Whewell's Ethics."
 140, " 10, March, 1847, "Morell's History of Philosophy."
 141, Review, May, " " Mahan's System of Intellectual Philosophy."
 143, art. 9, Sept. " " Rev. William B. O. Peabody."
 146, Review, Mar. 1848, "Stallo's General Principles of the Philosophy of
 152, " " 1849, "Hamilton's Works of Thomas Reid." [Nature."
 155, art. 6, Sept. " " Morell's Philosophy of Religion."
 161, " 4, " 1850, "Sydney Smith's Sketches of Moral Philosophy."
 186, " 7, Nov. 1854, "Hume's Philosophical Writings."
 195, " 7, May, 1856, "Straus-Durckheim's Natural Theology."

In addition to the above, Dr. Walker prepared the "Notices and Intelligence" in Nos. 61 and 62, with Dr. Greenwood; 63, 70, 71; 72, with Professor Norton; 73, 74, 75, 76, 77; 78, with Professor H. Ware, Jr.; 79, with Dr. Greenwood and Theodore Parker; 80, with T. Parker; 81; 82, with Drs. Greenwood and Osgood; 83; 86, with Dr. Greenwood; 87, with T. Parker; 90, with Dr. Osgood; and in 91, with Messrs. Osgood, Brazer, and Greenwood. He also prepared the Indexes in Nos. 45, 54, 60, 66, 72, 75, 78, 81, and 87.

CONTRIBUTIONS TO THE LIBERAL PREACHER.*

- Vol. i. No. 11, May, 1828, "Sermon: Balance of Character."
 Vol. v. (New Series, vol. i.), No. 2, 1831, "Sermon: Religion Disarming and Destroying Temptation."
 Vol. vi. (New Series, vol. ii.) No. 11, 1832, "Sermon: Moral Temperance."
 Vol. vii. (New Series, vol. iii.) No. 6, 1833, "Sermon: Craft and Management in Religion." [Preached at the ordination of Mr. J. K. Waite.]

* This periodical was an octavo in ten volumes. Its imprint was Keene, N. H., and Boston, 1828-1829 (2 vols.), and Boston, 1830-1837 (8 vols.). It was first edited by Rev. Thomas Russell Sullivan, of Keene, and presented "Sermons by living ministers."

CONTRIBUTIONS TO THE MONTHLY RELIGIOUS MAGAZINE.*

Vol. xviii. p. 217, October, 1857, "The Gospel a Remedy for Sin."

Vol. xxxix. p. 38, January, 1868, "The Value of a Year. A New-Year's Sermon."

Vol. xliii. p. 266, March, 1870, "Besetting Sins."

CONTRIBUTIONS TO THE PROCEEDINGS OF THE MASSACHUSETTS
HISTORICAL SOCIETY.

Remarks in memory of William Hickling Prescott, February, 1859, pp. 175, 176.

Remarks in memory of Hon. Daniel Appleton White, April, 1861, pp. 181, 182.

Remarks in memory of Cornelius Conway Felton, March, 1862, pp. 457, 458.

Memoir of Hon. Daniel Appleton White, September, 1862, pp. 262-330.

Remarks in memory of Rev. Alvan Lamson, D.D., August, 1864, pp. 409, 410.

Remarks in memory of Hon. Edward Everett, January, 1865, pp. 149, 150.

Memoir of Hon. Josiah Quincy, March, 1866, pp. 83-156.

Remarks in relation to the establishment of the Peabody Museum of American
Archæology, November, 1866, pp. 359, 360.

Remarks in Memory of Rev. Nathaniel L. Frothingham, D.D., April, 1870, pp.
238, 239.

The Library of Harvard College contains five of Dr. Walker's manuscripts. Below we give their titles : —

An Occultation. To John Farrar, A. A. S., &c., Harvard University, this Exercise is respectfully dedicated by James Walker. October 19, 1813.†

Reaction in favor of the Roman Catholics. A discourse delivered before the University in Cambridge at the Dudleian Lecture, May 10, 1837. [Printed in *The Christian Examiner* for September, 1837.]

Lectures on the Criticism and Interpretation of the Scriptures [1838?].

My Library on going to Cambridge, Aug. 6, 1839.

A Catalogue of my Library, Jan. 3, 1872.

In Dr. Walker's library, which he bequeathed to Harvard College, there is an interleaved copy of James Darling's *Cyclopædia Bibliographica*, in four volumes octavo, which contains a large number of entries by Dr. Walker of works whose titles do not appear in Mr. Darling's pages ; and there are also inserted some biographical and critical notes by the same hand.

* Published in Boston. 2 vols. 12mo, 49 vols. 8vo. 1844-1874. Its title was then changed to *The Unitarian Review*.

† Since the year 1781 it has been the custom at Harvard College, until quite recently, to assign to the best mathematicians in the different classes what were called "mathematicals," or mathematical parts, at the College Exhibitions. These papers have been preserved in the College library. Among them the Rev. William Cushing discovered one written by Dr. Walker while an undergraduate, of which the title, which he was so kind as to send us, is here given. Mr. Cushing further informs us that six other members of the Class of 1814 were similarly honored; namely, Andrew Bigelow, Gamaliel Bradford, Samuel Dexter Bradford, Benjamin Apthorp Gould, Alvan Lamson, and Francis Dallas Quash.

THE REV. GEORGE EDWARD ELLIS, D.D.

The Rev. George Edward Ellis, son of David and Sarah (Rogers) Ellis, was born in Boston, Aug. 8, 1814. He was fitted for college at the Boston Latin School, the Round Hill School, Northampton, and the school of Mr. William Wells, Cambridge, from which last he entered Harvard College in 1829, and was graduated, in due course, in 1833, with the Rev. Dr. Edward J. Stearns, the Rev. Dr. Abiel Abbot Livermore, the Hon. William Whiting, Waldo Higginson, Fletcher Webster, Thomas Wigglesworth, and Professors Francis Bowen, Joseph Lovering, Henry W. Torrey, Morrill Wyman, and Jeffries Wyman. The five last named, with himself, were at one time discharging professorships in the College.

Choosing the profession of divinity, Mr. Ellis entered the Theological School at Cambridge, where he completed his course of study in 1836, graduating with his life-long friend, the Rev. Oliver Capen Everett, who for many years conducted the Free Ministry established here by parishioners of this Society.

Before and after his return from a sojourn in Europe, whither he went after leaving Cambridge, Mr. Ellis preached, with great acceptance, in the pulpits of King's Chapel, Federal Street, and other Boston churches, during the illness and absence of their pastors. It was on his return that the Harvard Church in Charlestown, being without a minister, — the Rev. Dr. Walker having resigned his pastoral charge, — was prepared to hear candidates for the vacant pulpit. At a meeting of the Parish Committee, held July 15, 1839, —

“The Chairman stated that, agreeable to the request of the committee, an arrangement had been made with the Rev. Henry Ware, Jr., to supply the pulpit for the month of August next, and with Mr. Ellis to supply the pulpit for the first four Sundays in September next, and to preach the monthly lecture in September.”

The impression which Mr. Ellis * made upon the minds of the people is best indicated by the following extract from the Parish records : —

At a meeting of the pew-holders, Jan. 8, 1840, it was

Resolved, That this Society do hereby extend to the Rev. George E. Ellis an invitation to become their pastor.†

Voted, That the Parish Committee be requested to furnish Mr. Ellis with the result of this meeting.

CHARLESTOWN, Jan. 9, 1840.

REV. GEORGE E. ELLIS :

Dear Sir, — We have the pleasure of communicating herewith the proceedings of the legal voters of Harvard Church at a special meeting held at their chapel on Wednesday evening, the 8th inst.

We avail ourselves of this opportunity to express our deep convictions that, if you should accept this invitation, we shall continue to enjoy those rich blessings of peace and prosperity which have dwelt with this society from its earliest existence.

With much respect, your obedient servants,

• JOSEPH PHIPPS, ISAAC BLANCHARD,	}	<i>Deacons.</i>	THOS. F. HOLDEN, JACOB FORSTER, S. S. REYNOLDS, CHARLES FORSTER, JAMES GOULD,	}	<i>Parish Committee.</i>
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BOSTON, Jan. 20, 1840.

To the Members of the Harvard Church and Society in Charlestown :

During the ten days which have passed since your Committee communicated to me your invitation to become your Pastor, I have thought upon the subject with that seriousness and deliberation which its deep importance demands. I have also asked counsel from those who are able to give it.

The time usually taken for considering all the relations of such an invitation being at least a month, you may not expect that I shall so soon be able to give you a decisive answer ; but your intended meeting upon the 22d inst. affords me an opportunity to declare to you the present state of my mind in regard to the important question before me. I feel bound to express to you, first of all, my grateful sense of the honor you have conferred upon me by extending to me your invitation. I thank you for this proof of your kindness and esteem, and for that degree of unanimity ‡ with which you have asked me to become, in an honorable and responsible

* Mr. Ellis had preached here as early as June 25, 1837 ; and this date, in all probability, marks the occasion of his first appearance in our pulpit.

† The Church concurred with the Parish in these proceedings, Jan. 12, 1840.

‡ The vote stood as follows : Aye, 83 ; nay, 26.

office, the successor of one whose talents and labors might well have habituated you to such expectations as would make the conditions of your united choice very difficult. But with the honors of the call come its responsibilities : these I cannot lightly estimate.

You are aware that the numbers of your Society and the amount of service to which you have been accustomed far surpass those of the generality of our churches. It is my present belief that the duties of your minister would equal, if not exceed, those of any other minister under our denomination. I should distrust my ability to perform, with strength and with acceptance, at least for the first few years of my ministry, those extra labors, without at least the period of relaxation now usually given to clergymen in the summer season.

Another reason why I have as yet been unable to decide upon your invitation is in consequence of a suggestion which was made to me by one whose opinion I value. I am informed that a feeling was expressed by some of your number that the claims of another candidate made it desirable that your proceedings should be delayed. I do not know how large a number coincided in this opinion, or how much stress was laid upon it. I have reason to believe, however, that some of you do insist upon it. It seems to me that such a feeling, whether founded in a sense of right or in a preference, should be respected ; otherwise its existence would be an early and a disagreeable experience in my ministry. Perfect unanimity of choice no candidate can in these days expect ; but it is desirable that the partiality of a majority in such a matter should not slight the just wishes of a minority.

These are the principal reasons why I cannot as yet give a direct answer to your invitation. I make them known to assure you that I have thought upon all the bearings of the subject, and have endeavored to mark out my way before me. I know you will put a kind construction upon my statements. I shall ask the privilege of communicating with you again in a short time, whether I hear from you in the mean time or not.

With respect and esteem, I am your friend and servant,

GEORGE E. ELLIS.

The Christian courtesy and consideration for the wishes of the minority of the Parish which the foregoing letter evinces cannot be too highly esteemed. The other candidate to whom reference is made was the Rev. George F. Simmons, of Mobile, a graduate of Harvard College in the class of 1832. He had preached in our pulpit in October and November, 1839, and had made many warm friends among our people ; but he came to our temporary service upon the express understanding that he should not be regarded "in any manner as a candidate." Notwithstanding this plain statement of his position and purpose, contained in a letter still preserved in the files of the Parish, there were those who seem to

have entertained the hope that he might be prevailed with to reverse his decision. Upon the receipt of Mr. Ellis's letter, a committee was at once created to wait upon all the proprietors of pews, and ascertain definitely their feelings and preferences with regard to a successor to Dr. Walker. The result showed that

Mr. Ellis had received	95 votes
Mr. Simmons,*	27 „
Those who had no choice threw	10 „
Persons not reached possessed	6 „
The parish owned pews representing	12 „
<hr/>	
Whole number of pews,	150

A statement of the facts elicited by the Committee having been communicated to Mr. Ellis, he sent to the Parish the following letter, accepting their invitation of settlement:—

BOSTON, Feb. 4, 1840.

To the Members of the Harvard Church and Society in Charlestown:

After a full and serious consideration of all the duties and responsibilities involved in the invitation which you have given me to become your Pastor, I have decided to accept it. I do not doubt that you likewise, as individuals and as a Society, have reflected upon the mutual obligations which our connection will enforce. The present moment, however, does not call for any verbal promises or professions from either of us. It is sufficient that we alike appreciate the obligations and the blessings of the Christian ministry, and with sincerity offer ourselves in our own spheres to discharge and receive them. I have endeavored to prepare myself for the labors to which you have called me, by magnifying rather than by lessening the responsibility they impose, and I shall chiefly trust

* It is not a little remarkable that those who composed the minority on this question were subsequently among the staunchest of Mr. Ellis's friends. Mr. Simmons was born in Boston in 1814, and died in Concord, Mass., Sept. 5, 1855. An obituary notice of him written by the Rev. Samuel Osgood, D.D., appeared in the *Christian Examiner* for November, 1855; and his character was also portrayed in the *Monthly Religious Magazine*, vol. xiv, p. 273. In his Discourse on the twenty-fifth anniversary of his ordination, Dr. Ellis recounts the circumstances attendant upon his settlement, and thus refers to Mr. Simmons: "That other candidate was my friend, and one whom I esteemed and loved. He was my superior in endowments and graces. A pure and faithful soul was his. He afterwards had other, several, places in which, for brief periods, he served in the ministry which he loved, always to the highest appreciation of the best and most receptive of those around him. But, on the whole, his was a broken and troubled ministry,—of unrealized aims, and of success and estimate far, far below the sterling deserts of his character and mind. Ten years have passed since his short life closed; one of those lives which, because of its unfulfilled promise on the earth, not through lack of beauty or of power, but through infelicity of conditions and adaptations, may excel, in the glory of the celestial home, the more successful in earthly rivalries."

to this preparation for the spirit and strength to fulfil my duties. It is now the prevailing custom in our churches to fix no term for the connection of minister and people, leaving it to continue while desirable to both parties, and to cease when either party shall wish it to be dissolved. I approve of this custom, and shall consider it as defining our common engagements. It may be that the lapse of one or more years will show both to you and to me that another individual would profit you more than myself, and that my own success and happiness would increase in a different place and sphere of labor. Each year will afford us opportunities for reconsideration.

I shall desire to remain with you no longer than I continue in my present conviction that, though the labor before me is great, it may be cheerfully and successfully discharged by my own devotion and interest, and by your sympathy.

Let me, in conclusion, express my sincere desire and prayer that, if I do not add to your prosperity and improvement, I may not undo the labors of my predecessor, which God has so richly blessed; that your numbers and your harmony may not be lessened; and that your Society may continue to deserve the honorable name which it now bears among our churches.

With respect and interest, I am your friend,

GEORGE E. ELLIS.

Arrangements were at once made for the ordination of the pastor elect; and letters missive inviting the churches therein named to constitute the council for the ordination of Mr. Ellis were issued in the following form:—

LETTER MISSIVE.

CHARLESTOWN, Feb. 17, 1840.

To the Church in ———, under the Pastoral care of Rev. ———:

CHRISTIAN BRETHERN,—The Harvard Church in Charlestown, having given to Mr. George E. Ellis an invitation to take upon himself the office of Pastor, made vacant by the removal of Dr. James Walker, and he having consented to accept it, Wednesday, the 11th of March next, has been appointed for his ordination; on which occasion we request your presence and assistance, by pastor and delegate.

The Council will convene at half-past eleven o'clock, at the Society's chapel in the rear of Dr. Walker's late residence.

Yours, in the faith and fellowship of the Gospel,

HENRY JAQUES,	} Committee of the Society.	ISAAC BLANCHARD,	} Committee of the Church.
JAMES DANA,		GEO. W. WARREN,	
WILLIAM HURD,		ISAAC SWEETSER,	
THOS. F. HOLDEN,		CHARLES FORSTER,	
THOMAS MARSHALL,			

INVITED CHURCHES.

The Church in Boston of which the	Pastor is	Rev. Mr. Young.
The Church in " " "		Rev. Mr. Gannett.
The Church in " " "		Rev. Dr. Parkman.
The Church in " " "		Rev. Dr. Frothingham.
The Church in " " "		Rev. Mr. Lothrop.
The Church in Medford " "		Rev. Mr. Stetson.
The Church in Roxbury " "		Rev. Mr. Putnam.
The Church in Cambridge " "		Rev. Mr. Newell.
The Church in W. Roxbury " "		Rev. Mr. Parker.
The Church in Nashua, N.H. " "		Rev. Mr. Osgood.
The Church in Keene, N.H. " "		Rev. Mr. Livermore.
The Church in Weston " "		Rev. Mr. Field.
The Church in Brookline " "		Rev. Dr. Pierce.
The Church in W. Cambridge " "		Rev. Mr. Damon.
The Church in Watertown " "		Rev. Dr. Francis.
The Church in Harvard University " "		Rev. Dr. Ware, Jr.

With the concurrence of the Council, Rev. Mr. Young will preach the sermon; ordaining prayer by Rev. Dr. Frothingham; charge by Rev. Mr. Gannett; right hand of fellowship by Rev. Mr. Osgood; address to the Society by Rev. Dr. Walker; introductory prayer by Rev. Mr. Stetson; reading of the Scriptures by Rev. Dr. Parkman; concluding prayer by Rev. Mr. Putnam.

PROCEEDINGS OF THE COUNCIL.

CHARLESTOWN, MASS., March 11, 1840.

A Council called by letters missive from the Harvard Church and Society in this town assembled in the vestry connected with the church this day, at half-past eleven o'clock.

The Council was called to order by Rev. Dr. Parkman, and, on his motion, organized by the choice of Rev. Dr. Pierce of Brookline as moderator. Prayer was offered by the moderator; and, on motion of Rev. Mr. Newell of Cambridge, Rev. S. K. Lothrop, of Boston, was chosen scribe.

The following churches were found to be represented in the council:

Churches.	Pastors.	Delegates.
New South Church, Boston	Rev. Mr. Young . . .	Deacon Worthington.
Federal Street Church, Boston	Rev. Mr. Gannett . . .	D. R. Chapman.
New North Church, Boston	Rev. Dr. Parkman . . .	Deacon Wm. Palfrey.
First Church, Boston	Rev. Dr. Frothingham .	Rev. Dr. Harris.
Brattle Street Church, Boston	Rev. Mr. Lothrop . . .	Deacon G. W. Coffin.
Church in Medford	Rev. Mr. Stetson . . .	Jonathan Brooks.
Church in Roxbury	Rev. Mr. Putnam . . .	Rufus Wyman.
Church in Cambridge	Rev. Mr. Newell . . .	John Owen.
Church in West Roxbury	Rev. Mr. Parker . . .	Charles Ellis.
Church in Nashua, N. H.	Rev. Mr. Osgood . . .	C. J. Fox.
Church in Weston	Rev. Mr. Field . . .	Isaac Fiske.
Church in Brookline	Rev. Dr. Pierce . . .	H. J. Oliver.
Church in West Cambridge	Rev. Mr. Damon . . .	Deacon E. Cutter.
Church in Watertown	Rev. Dr. Francis . . .	Tyler Bigelow.
Church in Harvard University	Rev. Dr. Ware, Jr. . .	{ Rev. Dr. Walker. Joseph Lovering.

In all fifteen churches and sixteen delegates.

[The Council, having been convened to ordain Mr. George E. Ellis as Pastor and Teacher of the Harvard Church and Society, called upon the Clerk of the Society for documents relating to the proceedings of the Society, and upon the candidate for documents relating to his theological education and attainments, his moral character, and church membership; which were presented to the Council and read.

Whereupon, on motion of Rev. Dr. Parkman, it was unanimously

Voted, That the Council, being satisfied with the regularity of the proceedings in relation to the invitation of Mr. Ellis to become the Pastor and Teacher of the Harvard Church and Society, and with the theological attainments, church membership, and moral character of the candidate, are ready to proceed to his ordination.

On motion of Rev. Dr. Frothingham, it was

Voted, That the Council approve and concur in the following assignment of the several services of ordination, proposed by the Pastor elect and the Committee of the Church and Society:—

Introductory Prayer, by	Rev. Caleb Stetson.
Reading of the Scriptures, . . .	Rev. Dr. Parkman.
Sermon,	Rev. Alexander Young.
Prayer of Ordination,	Rev. Dr. Frothingham.
Charge,	Rev. E. S. Gannett.
Fellowship of the Churches, . .	Rev. Samuel Osgood.
Address to the Society,	Rev. Dr. Walker.
Concluding Prayer,	Rev. Mr. Putnam.

On motion of Rev. Dr. Parkman, it was

Voted, To adjourn to a quarter before three o'clock P.M.

Agreeably to adjournment, the Council assembled at a quarter before three o'clock, and, under the direction of the moderator, proceeded to the church, where the services of ordination were conducted in accordance with the above assignment.

Attest. S. K. LOTHROP, *Scribe of the Council.*
JOHN PIERCE, *Moderator.*

During the intermission, the Council dined together, with a few invited guests, at the Mansion House; * and, after the services, tea was provided at the same place. The weather was very favorable; the church was crowded; and the services occupied about three hours. †

Soon after his ordination, on the 15th of April, 1840, Mr. Ellis was married to Miss Elizabeth Bruce Eager, daughter of Mr. William Eager of Boston. Mrs. Ellis lived but a short time after her marriage, and died in Charlestown, April 10, 1842,

* This structure was originally the home of the Russells, but subsequently it was converted into a hotel. It stood on the "Square," at the corner of Warren Avenue. The site is now covered by the *Waverley House*.

† An account of the ordination appeared in the *Monthly Miscellany of Religion and Letters* for April, 1840, vol. ii., pp. 230, 231.

at the age of twenty-seven. Their only child, the late John Harvard Ellis, was the accomplished editor of a sumptuous edition of *The Works of Anne Bradstreet, in Prose and Verse*, bearing the imprint Charlestown: Abram E. Cutter, 1867. He was born in this town, Jan. 9, 1841, and was graduated at Harvard College in 1862. Taking his degree of LL.B. in 1864, he was admitted to the Suffolk Bar, and contributed some articles to *The American Law Review*. He married in Boston, March 25, 1869, Miss Grace Atkinson Little, daughter of Mr. James L. Little, and died in Boston, May 3, 1870, at the age of twenty-nine years, soon after his return from a visit to Europe.

HARVARD CHAPEL AND FREE MINISTRY.

The most important event of Dr. Ellis's pastorate was the establishment here of the Free Ministry and the building of the Harvard Chapel on Edgeworth Street. The chapel, with its furnishings, cost upwards of ten thousand dollars, and was dedicated Feb. 12, 1856. It took the place of a smaller building in which the work was begun. The first minister engaged was the Rev. N. S. Folsom, D.D., who entered upon his labors Oct. 11, 1846. His ministry closed March 31, 1849. He was succeeded by the Rev. Oliver C. Everett, Oct. 1, 1850, whose ministry continued till August, 1869, although he preached his farewell sermon on Sunday, June 27, of that year. The following letter presents a succinct account of the undertaking:—

110 MARLBORO STREET, BOSTON, Feb. 22, 1877.

MY DEAR FRIEND,—In answer to your request, that I would furnish for the pamphlet which you have in preparation in relation to the Harvard Church, any information concerning the Free Ministry established and supported by it, I find that I have the material for only a brief reply. I have looked over the volumes which you sent me, containing the Records of the Association by which that ministry was originated and sustained, and they seem to be very full in the statement of all essential facts. We had two meetings of the subscribers and patrons each year. One of them was designed for financial purposes; the other, for listening to the report of the minister. At both of them, however, it was usual to have appeals and addresses made by some of our own circle, and by interested friends from outside, for the purpose of engaging zeal and enthusiasm in the work. This work was necessarily of a quiet and unobtrusive sort, not admitting of much parade of results, and appealing rather to Christian sympathies and the sense of obligation to those whose lot and way in life were hard and clouded. Occasionally the interest in the work seemed to flag, but it was always revived and found sufficient to sustain it so long as I had personal responsibility in it. I cannot add any thing of moment to what I printed in the historical note to my Twenty-fifth Anniversary Discourse. I have no more pleasant memories of my

ministry than those associated with the joint work of the ever cherished and beloved Mr. Everett,* his most worthy wife, and the faithful body of teachers and helpers who, with such unwearied fidelity and devotion, attended to all the great and small exactions and details of benevolent labor. Of these last, at the very opening of my own ministry in the parish, I found three especially, Miss Mary H. Loring, Miss Catharine Stetson, and Miss Lucy J. Walker, who, having been invaluable co-workers with my distinguished predecessor, seemed to grow younger and more effective in the extended service which was exacted of them, not only in our own Society, but also in the Free Ministry. Faithful, constant, kind, and always retaining the buoyant spirit of cheerfulness and patience, they assumed each new task and responsibility as if they had found only encouragement in every effort that had preceded it. There were others, as I cannot forget, who faithfully and cordially gave their needed service. But I always looked to the three, whom I have named, for inspiring and advising their associates. It amused me to note quietly, that, when any enterprise, like a sale, or a fair, or a new subscription or movement was proposed, those three at once insisted on holding themselves discharged from leading in the plan and accomplishment, that the recruits might have a fair field and full range; but it always ended in the veterans coming to the front. I find great satisfaction in believing that there are many grown persons now who, when children, were the subjects of the kind oversight and instruction of our faithful minister and his helpers, and who tenderly recall under the varying conditions and struggles of their lives the sacred influences once brought to bear upon them.

There is one point, however, upon which, without reflection on any one concerned, — as I may be imperfectly informed of the facts, — I cannot but express much regret; that is, that the vital relation of sympathy and co-operation between my old society and the Free Ministry established by it seems to be severed. That Free Ministry was intended to be a practical expression of interest and efficient Christian work by the members of the Harvard Church in behalf of those who were not gathered into, nor cared for by, any religious society in the town. I recall vividly the occasion and almost the terms of the appeal which I made from the pulpit, that led to the initiatory measures for establishing that ministry, the engagement of a minister, and the building a chapel for it.

Five or six years after my own settlement I addressed the members of my Society to this effect: That there was one special matter as to which I did not feel satisfied in my position. I was spending my whole time and strength in behalf of the most privileged and favored class in the community, — writing sermons and lectures, making calls, visiting the sick and afflicted, superintending a Sunday School, with sole regard to those who of all the people in the town could best be deprived of such services if any of the inhabitants must be deprived of them. Those to whom I ministered had their pleasant homes, family ties, friends, books, resources, means of social culture, while there were drifting by, uncared for by Christian sympathy and encouragement, large numbers, called "outsiders," young and old, sick or poor, who were the prime and foremost objects of Christian effort and help. To secure the active and kindly interest on which such persons had a claim, and at the same time to quicken a generous and unselfish

* Mr. Everett died in Cambridge, whither he removed on leaving Charlestown, April 23, 1875, at the age of nearly sixty-four years. An affectionate tribute to his memory from the pen of his friend and coadjutor, the Rev. Dr. Ellis, appeared in *The Christian Register* of May 1, 1875, and is reprinted on pp. 235-238, of this volume.

sentiment in my own Society, of which the members themselves would feel the blessing and the power, I warmly urged the proposals and the measures which resulted in the establishment of the Free Ministry.* The result was most satisfactory and gratifying. A sufficient number of our Society became voluntary subscribers, as shareholders, for building a chapel with its school rooms, providing all its furnishings; and then pledged themselves annually, for more than a score of years, to furnish the salary and the charity purse of the ministry. Our benevolent circle and our Sunday-school teachers co-operated, and the good work prospered. Occasionally the remark was made, that the chapel centre of the Free Ministry might in time become an independent religious society, — self-supporting. To this it was invariably replied, that, if such a contingency should occur, the proceeds of the sale of the property would, of course, be used to plant and sustain another Free Ministry, which had thus become an organic element of the Harvard Church Society. I gave my own shares to my successor in office, that, as pastor of your Church, he might hold the same relation to the good work that I had held. When Mr. Everett and myself, almost simultaneously, resigned our places, we both supposed that the arrangements and administration of the Free Ministry would continue as before.

As I have said, in my imperfect acquaintance with what may have transpired with you since I retired, I do not censure, or even criticise, the seeming abandonment of the original plan. Yet I cannot but regret that a method of benevolence, once so engaging and successful, should have been dispensed with, unless, as may be the case, a better has taken its place.

Most sincerely yours,

GEORGE E. ELLIS.

Mr. HENRY H. EDES.

Owing to the great changes in the elements of the population in that section of the city where the Harvard Chapel is located, and for other reasons, the Free Ministry "as an organic element of the Harvard Church Society," was reluctantly abandoned; and on the 31st of July, 1879, the property was sold by public auction. The disposition to be made of the proceeds of the sale is to be determined by the Supreme Judicial Court; and it cannot be doubted that the Harvard Church, by whose parishioners the property was originally purchased, and ever since has been cared for, will be made the almoner or custodian of these funds.

In 1857, Mr. Ellis was chosen Professor of Systematic Theology in the Divinity School at Cambridge, as will appear from the following letter presented at the annual meeting of the Parish, April 23, 1857: —

CHARLESTOWN, April 22, 1857.

To the Members of the Harvard Church Society:

MY FRIENDS, — According to a purpose which I have already announced from the pulpit, I desire to make this formal reference to the

* The first meeting in aid of the establishment of the Free Ministry was held in Boylston Chapel April 19, 1846.

legal members of the Society, whose minister I am, of a matter which concerns my contract relations to them.

By election and nomination through the Corporation of Harvard College, and by the approval of the Board of Overseers, I have been chosen and confirmed as the incumbent of a Professorship in that institution. The terms of this official appointment and the duties connected with it discharge me from the necessity of residing at Cambridge, and are intended to allow of my retaining my pastoral relation. When, through a letter from the Reverend President, I was asked whether I would accept the nomination from the Corporation, and allow my name to go before the Overseers, I introduced into my reply the following statement : —

“ If I accept the nomination to the Professorship from the Corporation of the College, and if the Overseers should confirm it, my consent to the first condition and my action under the latter must be considered as dependent upon a reserved intention of referring the matter to the decision of the Society whose minister I am, — supposing my own conclusions to be in favor of accepting the office. My Society as you know is large, and its service is exacting. I have received the most kind and generous treatment from it ; every effort I have made to serve it has been cordially reciprocated, and more than duly rewarded. Though the studies of the proposed Professorship would be identical with my present pursuits, the office itself would certainly be a dividing interest, — an engagement of thought, heart, and time in another and very exacting range of duty. If on the submission of the question to my Society, coupled, as I should feel obliged to present it, with an offer to relinquish some portion of my present salary, even a minority should express discontent, I should abandon the purpose.”

In conformity with this avowal of my reserved intention of consulting you on this subject, I now propose to you the question, whether you will put me at full liberty to assume the duties of this Professorship ; and I connect with the question an offer to relinquish a portion of my salary from you, equivalent to what may accrue from the salary to be paid to me from the Treasury of the College. I am informed that the Corporation will expect, and will feel satisfied by, my devotion of one afternoon each week during the College-term Time, say for thirty-eight weeks of the year, to the work of instruction at Cambridge.

So much of my time, therefore, would be taken from the place and sphere of my duties in this city. But the best fruits of all my studies and labors in the Professorship would be of avail to me in my parish obligations.

I beg leave to offer this question for your frank decision, and remain,
Sincerely and gratefully, your minister,

GEORGE E. ELLIS.

The following vote was subsequently offered, and unanimously adopted : —

Voted, That the Society gives its consent that its Pastor, the Rev. Mr. Ellis, may accept the appointment to a Professorship in Harvard College, Cambridge, upon the terms and conditions named in his letter of the 22d April current; without, however, the relinquishment to the Society of any portion of his salary.

At the next ensuing Commencement, the College conferred the degree of S. T. D., or D. D., upon its new Professor, whose incumbency continued until 1863. Several opportunities and solicitations were offered to him to change the scene and sphere of his service, but his purpose, as he affirmed, was to remain in his place while he continued in the ministry.

DR. ELLIS'S PORTRAIT REQUESTED.

At an informal meeting of the Parish, March 5, 1861, it was unanimously, —

Voted, That a committee of five be appointed by the chair to wait upon Dr. Ellis, and invite him to select some artist before whom to sit for his portrait, to be presented to the Harvard Church Society.

In his letter of March 15, 1861, acknowledging the receipt of the invitation, Dr. Ellis says: —

"I shall be most ready to sit for the desired portrait when I can engage the skill of an artist whose execution of his work may be so successful as to add the attractions of art to the imperfections of the subject."

It is much to be regretted that this request of the Parish never was gratified. If the portrait had been painted it would now be a fit companion to the likeness of President Walker, whose features seem to look down in benediction upon the children and grandchildren of those to whom he ministered for nearly a generation.

RESIGNATION OF DR. ELLIS.

Dr. Ellis's letter resigning his pastoral charge was read from the pulpit on Sunday morning, Feb. 28, 1869, by the Rev. Thomas Hill, D.D., who was officiating in the absence of the pastor at Baltimore. It was in these words: —

CHARLESTOWN, Feb. 22, 1869.

To the Members of the Harvard Church Society:

MY PARISHIONERS AND CHRISTIAN FRIENDS, — When nearly two years since, on the twenty-seventh anniversary of my ordination as your minister, I shared the exercises of this pulpit with my predecessor, the Rev. Dr. Walker, who had been nearly fifty years before ordained to the office, I said to you that

I was then entertaining the thought of resigning my charge here ; and that I should feel at liberty to do so when occasion and circumstances favored. My purpose was prompted, and is now to be put into effect, not because of any loss of interest in my professional work, nor because of any disaffection or grievance springing up between us. I am convinced that a release and a change will be good for myself, and also of advantage to you ; especially to those who have more recently become members of the Society.

I therefore now most respectfully announce to you my resignation of this charge, to take effect, with your consent, at the close of the ensuing April.

Deaths, and removals from the city, and the steady changes in the membership of this Society, make me painfully sensible of the fact that, with a very few exceptions, I resign my office to others than those who invited me to assume it.

I feel assured that the quickened interest which will necessarily be required of the Society in seeking and instituting another minister, will revive its energies and engage the zeal and sympathy of new members of it, who, while quietly and sometimes indifferently falling in with the routine established by a long and familiar ministry, will throw their full efforts into methods and measures in which they have an active part themselves.

Without any severe self-reckoning, I am conscious of failures in duty, and in the use of opportunities, which, better improved, would have made my work here more faithful.

For all the consideration and kindness which I have received, professionally and personally, shown to myself and to my family, for the entire and unquestioned freedom with which you have allowed me to act by my own wishes and judgment, and for the sympathy and co-operation which you have given to plans and measures of my suggestion, I now return to you my warmest gratitude.

I realize that, in thus severing this long and uniformly peaceful relation, I am parting from many most kind and faithful friends with whom I have formed strong attachments. To close my walks daily through these familiar streets, and to part with my welcome in so many pleasant homes, will cause me sadness. Yet I may still be privileged to enjoy your friendship, and to maintain other agreeable relations with you, till, in the order of God's wise appointment, we are taken from this life to renew our intercourse in another with those whom we have here known and loved together.

It is to me a matter of grateful emotion that the same uninterrupted good-will and harmony which have always characterized the relations between this Society and its ministers, and in which I have found such satisfaction, may now crown the close of my ministry.

With respect and gratitude, with best wishes and prayers, your Friend and Pastor,

GEORGE E. ELLIS.

The congregation having been asked to remain after the reading of this letter, a committee of fifteen members of the Society was appointed to confer with the pastor, and report at a future time. This committee waited upon Dr. Ellis and endeavored to prevail with him to reconsider his determination and to withdraw his letter of resignation ; but their efforts were unavailing, Dr. Ellis assuring the committee that the step had been taken after long deliberation, and that his action was final.

At the Annual Meeting of the Parish held April 12, 1869:—

The fifth Article of the Warrant, namely, "To see what action the Society will take in regard to the resignation of our pastor, the Rev. Dr. George E. Ellis, as communicated in his letter of 22d February," was taken up. The chairman of the committee appointed by the congregation on the 28th of February last made a statement of their proceedings thus far; and, on motion of Mr. H. K. Frothingham, it was

Voted, That the resignation of Dr. Ellis be accepted; to take effect on the 1st of July next, with his consent.

Voted, That the committee of the congregation be constituted a committee to act in behalf of the legal voters of Harvard Church Society, with regard to the resignation of our pastor.

The committee were then called upon by the Moderator for any report they may have prepared with reference to the matter in question; whereupon a series of resolutions and a letter to be addressed to the pastor, in response to his letter of February 22, 1869, were submitted to the meeting. Whereupon it was

Voted, that the resolutions and letter be adopted by this Society, and that they be read to the congregation on the Sunday which closes the pastoral relations of Rev. Dr. Ellis with the Harvard Church and Society.

The resolutions and the letter referred to in the last vote are here presented:—

RESOLUTIONS.

Whereas, the Rev. Dr. George E. Ellis has communicated his desire to resign the charge of and to dissolve his pastoral relations with the Harvard Church Society, which, by the blessing of Divine Providence, has extended over a period of twenty-nine years of uninterrupted friendship, harmony, and good-will, we, the members of the Harvard Church Society, do hereby

Resolve, That the resignation of our beloved pastor, Dr. George E. Ellis, fills our hearts with emotions of deep sorrow and regret.

Resolved, That, during his long ministry, his faithful discharge of his pastoral duties among his people has been unremitting,—full of good works, in the love and spirit of the gospel of the blessed Saviour,—imparting consolation to bereaved and sorrowing hearts, and strengthening the hopes and faith of those who were seeking for the "truth as it is in Jesus,"—meriting from us as a Society and as individuals our profound and heartfelt acknowledgments.

Resolved, That, having been for so long a period united with our pastor in the bonds of Christian love and fellowship, we feel that the regrets of a separation should be somewhat mitigated by the recollection that this Society has been permitted for these many years to profit by his ministrations in unfolding the truths of the Revealed Word, and by his forcible illustration of their value in all the varied discipline and experience of life, as an unfailing source of strength and support to the sincere and confiding heart.

Resolved, That, in dissolving the relations that have so long and so pleasantly existed, the "Members of the Harvard Church Society" hereby extend to their pastor their united and heartfelt wishes for his future peace and happiness, trusting that his years may be many and filled with the richest of Heaven's blessings; and when, hereafter, he shall be called to his record, may he be welcomed with, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

LETTER FROM THE SOCIETY.

CHARLESTOWN, June 13, 1869.

REVEREND AND DEAR SIR, — Your letter of resignation of February 22, which was communicated to the congregation by Rev. Dr. Hill on the morning of the following Sunday, has affected us all with deep sensibility; and this united body of worshippers, composed of the legal Society of the Church and other parishioners, at once took measures to join in a suitable response.

As your letter referred to the timely notice which you gave to the Society on the fiftieth anniversary of its formation, and as, through a large committee appointed to confer with you, we have more fully ascertained your views, we were soon convinced that, however much we might regret it, your deliberate purpose was fixed and beyond our power to alter.

Referring to your letter of February 4, 1840, in which you accepted our invitation to settle with us, you then expressed the wish that your connection should be for no fixed term, but that it should "cease when either party should wish it to be dissolved," and you suggested that this might occur after the lapse of one or two years. But happily the pastoral relation has subsisted between us for nearly thirty years. The period of your ministry united to that of your venerable predecessor covers more than half a century; and your own term has been more than one-third longer than was his.

It is needless for us to attempt to express with what satisfaction and acceptableness you have held up to us all the glorious promises of revealed religion and the excellences of the faith we have espoused. It is a pleasure to us to remember that you have always occupied the sacred desk wholly unfettered by us, and that you have uniformly preached to us the word of God in the liberty of the gospel wherewith Christ has made us free. Were it not for this, even the vigor, eloquence, and power of your manifold exhibitions of divine truth could not have been sustained so effectually as they have been, insomuch that the fame thereof has gone through all the churches, and our Society has, till now, been generally esteemed to be singularly fortunate in having been so long under so able a ministry.

Not only would we pay the deserved tribute to the felicity and excellence of your discourses on the Sabbath and on other special occasions, and of your more familiar and very instructive lectures in the vestry, but we cheerfully bear witness to your promotion and advocacy in various ways of the work of Christian beneficence. More especially do we gratefully acknowledge the fidelity and devotion with which you have administered spiritual consolation and comfort by our fire-sides in the season of sickness or bereavement. In the checkered scenes of the past that we have lived together there is scarcely a home that has not tasted the cup of sorrow, and not one where your constant visits were not found in those sad and lonesome hours most welcome and salutary.

And as you are about to find other fields of labor and usefulness, we are happy to know from you that the separation will not diminish the interest you have felt in us as a Society and as individuals. You may be assured that we, collectively and personally, shall always cherish a grateful remembrance of your earnest labors in our behalf, and shall ardently pray that you may be blessed for many years in your family and future lot. We would express the wish that the fruits of your wisdom, your learning, and research in the study of sacred things, which we have so long enjoyed, may be spread for the benefit of a wider sphere, and that, at your convenience, a selection of them may be published in a permanent form, to serve as a memorial of your ministry, as well as for the instruction of those who shall come after us.

Trusting that we may all be made the better by your ministrations and counsels, and praying that, our earthly labors done, you and we may meet together in the Eternal Home of our heavenly Father, we subscribe ourselves, in behalf of the Harvard Church Society,

Yours in the bonds of Christian sympathy and love

G. WASHINGTON WARREN.

Chairman.

JAMES DANA.

HORACE G. HUTCHINGS.

JUDSON MURDOCK.

EDWARD HARDING.

ISAAC SWEETSER.

HENRY LYON.

SAMUEL G. STUDLEY.

JOHN B. WILSON.

JONATHAN W. BEMIS.

EDWIN F. ADAMS.

HENRY K. FROTHINGHAM.

EBEN SAMPSON.

ANDREW SAWTELL.

JOHN K. FULLER.

REV. GEORGE E. ELLIS, D.D.

LETTER FROM THE COMMUNICANTS.

CHARLESTOWN, June 6, 1869.

REV. DR. GEORGE E. ELLIS.

BELoved PASTOR AND FRIEND,—By your letter addressed to the "Members of the Harvard Church Society," dissolving your relations with that Society, we realize that your connection with the Church must also be severed.

Besides joining in the general letter of all your parishioners, we, the members of your Church, standing in the nearest and most tender relations of Christian fellowship with you, cannot allow your separation from our communion without an expression of our deepest regrets that the time has come when we must submit to the unwelcome event.

We are grateful to the Giver of all our blessings that we have been so long permitted to enjoy your companionship and to profit by your Christian ministrations, the fervor and sincerity of which have quickened our hearts to a more devout and earnest meditation of the Divine Word, exemplified in the life and teachings of the blessed Saviour, and illustrated by you in your ministrations from the altar of our affections and interest; brought still nearer to our innermost hearts by the tender appeals and teachings of your preparatory lessons, and by the words of encouragement and sweet spiritual consolation spoken at the commemoration table of our Lord and Master, the Saviour of mankind.

For all these proofs of your interest and love, and for your fidelity to and sympathy for the bereaved,—the afflicted and sorrowing hearts that have been strengthened and comforted by the precious words of Christian consolation, so kindly and willingly spoken for the relief of broken spirits and saddened souls,—we shall ever cherish you in fond and grateful remembrance; and we here unitedly present to you our respect, our confidence, our love, and our earnest prayers for the richest blessings of Divine Providence upon you, until you shall be called to the reward of a faithful disciple of our Lord and Saviour, in mansions of the blest, with our Father in Heaven.

In Christian fellowship we are yours, sincerely and affectionately, in behalf of the members of your Church.

HENRY K. FROTHINGHAM,
G. WASHINGTON WARREN,
PERSIS H. HURD,
JUDSON MURDOCK,
CATHERINE STETSON,

*Committee
of the Church.*

Dr. Ellis delivered his farewell discourse on Sunday, June 13, 1869, at the close of a ministry of more than twenty-nine years. That discourse, which was printed, contains the following observations, which cannot be too often presented for our contemplation :

FAREWELL DISCOURSE.

It is worth our while to ask, What are the conditions of perpetuity or continuity for an organized religious society, with a place of worship the same or renewed ; with its parish property, its records, a line of ministers, its legal members pledged to its support, and its voluntary attendants and friends representing altogether a permanent religious institution ? . . .

Jesus Christ is the foundation. A devout, reverential, and affectionate faith in him, as the divine medium of new light, new truth, and new hope for humanity, is the prime condition for this perpetuity and for the effective administration of religion through a company met for worship. Through him alone the Church lives, and each branch of it draws the sap of life. The more distinct and emphatic this headship of Christ in his especial divine authority and in his mediatorial offices is set forth, the greater the assurance of perpetuity for any fellowship, large or small, which represents a religious society. No gifts of genius or eloquence, no earnestness of zeal or love in a public speaker, no consecration of philanthropy or benevolence in the members of an association, will prove a substitute or an equivalent for this Christian basis of organization and ministration.

Then by some act or avowal of Christian discipleship, confession, profession, or virtual expression of faith and love, substantially covered by what is called "joining the church," there must be found a company of men and women thus pledged to Christ, and to each other, who will represent this Christian element of faith and vitality in a society. This condition is absolute. We should never have heard of the religion of Jesus Christ, had there not been an unbroken succession of such pledged and avowed disciples of his. Attendance on preaching, subscriptions to churches, the occupancy of pews, and the sharing in the expenses of public worship, will not alone perpetuate a religious society, much less a Christian organization.

With that company of pledged disciples, demanding and making themselves accountable for the Christian element in their ministrations, the Society may bear to have, and may carry on with it, and may receive sympathy and help from a considerable fringe of unpledged and uncovenanted attendants, tenants of pews, and legal members. But it cannot rely on them for its continuance. Its solid nucleus is composed of those who have committed themselves to Christ in the *ordinances* as well as in the commandments of God. . . .

It is my own conviction deliberately formed, and for which I would stand, that all the best interests of pure, healthful, and effective religion would be immeasurably advanced among us, if all its public offices for instruction and worship were rigidly restricted to Sunday, and the daylight of Sunday. The day being then the special and exclusive occasion for such uses would grow in significance, and be helped in its consecration. It would come back to general observance for its uses, and its sanctities would plead better for it than did authority or superstition. . . .

Let me add a word about the legal parish meetings of a religious society. They ought to engage the attendance and interest of all the members, and be conducted in a serious and devout spirit consistent with their purpose. A religious society ought to be represented and influenced by the most respected and esteemed members of it; by men and women held in the highest regard in the community where they live, and able to dispose its business affairs with dignity and wisdom.

On the 22d of October, 1859, Dr. Ellis married in Boston, as his second wife, Miss Lucretia Goddard Gould, daughter of Mr. Benjamin Apthorp Gould, who was a classmate of President Walker at Cambridge. Mrs. Ellis died July 6, 1869, at the age of thirty-eight years, at Mount Desert, in the State of Maine, whither she had gone for the summer. During her residence in Charlestown she was universally beloved and esteemed by all who enjoyed the privilege of her acquaintance. A pure and gentle spirit was hers; and, although ten years have elapsed since her lamented death, her memory is still fondly cherished here in many a heart to which in times of trouble and adversity she brought consolation.

During the entire period of his residence in Charlestown, Dr. Ellis took an active interest in the public schools, and in all educational matters, serving several years on the School Committee. He was no less active with his pen, having written much in the interest of education. To the *New York Review*, the *North American Review*, and the *Atlantic Monthly* he has been a large contributor, chiefly on topics of American history, of which he has been a close and life-long student; while he has occasionally written for the *Monthly Religious Magazine*. He has also contributed several articles to the ninth edition of the *Encyclopædia Britannica*. He was at one time the editor of *The Christian Register*, and, as we already have seen, with the Rev. Dr. George Putnam, and subsequently alone, he conducted the *Christian Examiner* for several years.

In 1864, he delivered before the Lowell Institute a course of lectures on the "Evidences of Christianity;" in 1871, a course on the "Provincial History of Massachusetts;" and in 1879, a course on "The Red Man and the White Man in North America."

Dr. Ellis early received the honors of the Massachusetts Historical Society, of which he is one of the most prominent members and a Vice-President. He has contributed largely to their published volumes of "Proceedings," and has edited several

volumes of the Society's "Collections." * He has also received the diploma of the American Academy of Arts and Sciences, of the American Antiquarian Society, and of the historical societies of New York and other States. From 1850 to 1854 he was a member of the Board of Overseers of Harvard College, and its Secretary, 1853-54. He withdrew his name as a candidate, when presented by the Alumni for re-election to the Board in 1879. From 1871 to 1874 he was a Trustee of the Massachusetts General Hospital.

Below we give what is believed to be a perfect list of his separate publications to this time: —

LIST OF PUBLICATIONS.

- The Preacher and the Pastor. Two Discourses delivered in Harvard Church, Charlestown, March 15, 1840, on the Commencement of his Ministry. 8vo. pp. 47. Boston: 1840.
- An Individual Faith. American Unitarian Association Tracts. First Series. No. 160. 12mo. pp. 28. Boston: November, 1840.
- An Oration delivered at Charlestown, June 17, 1841, in Commemoration of the Battle of Bunker Hill. 8vo. pp. 72. Boston: 1841.
- Regeneration and Sanctification. Two Sermons preached in the Harvard Church in Charlestown, March 6, 1842. 8vo. pp. 30. Charlestown: 1842.
- The Influence of a Great Mind when imbued with the Spirit of the Christian Religion. A Sermon preached in the Harvard Church, in Charlestown, Oct. 9, 1842, on occasion of the death of Rev. William Ellery Channing, D.D. 8vo. pp. 24. Boston: 1842.
- Address to the Society at the Ordination of Rev. Frederic D. Huntington as Pastor of the South Congregational Church in Boston, Oct. 19, 1842. [Sermon by the Rev. George Putnam.] 8vo. pp. 31-38. Boston: 1842.
- Sketches of Bunker-Hill Battle and Monument. With Illustrative Documents. [Anonymous.] 12mo. pp. 172. Charlestown: 1843.
- The Bible or The Church. A Discourse on "Puseyism." 8vo. pp. 32. Boston: 1843.
- The Relative Obligations of Christians to the Heathen. American Unitarian Association Tracts. First Series. No. 199. 12mo. pp. 22. Boston: February, 1844.
- Life of John Mason, of Connecticut. In Sparks's "American Biography," New Series. Vol. III. 16mo. pp. 307-438. Boston: 1844.
- Life of Anne Hutchinson. With a Sketch of the Antinomian Controversy in Massachusetts. In Sparks's "American Biography." New Series. Vol. VI. 16mo. pp. 167-376. Boston: 1845.

* Volumes No. 32, 39, 40, 45, and 46.

- The Christian Ministry and its Fruits. A Sermon preached at the Installation of Rev. Horatio Alger as Pastor of the West Church in Marlboro', Mass., Jan. 22, 1845. 8vo. pp. 38. Boston: 1845.
- A Discourse delivered at the Dedication of the First Meeting-House of the First Church and Society in Somerville, Mass., Sept. 3, 1845. 8vo. pp. 24. Boston: 1845.
- A Collection of Psalms and Hymns for the Sanctuary. [Compiled for the use of the Harvard Church.] 12mo. pp. xxviii+90+467. Boston: 1845. Revised Edition, with Supplement (pp. 81), 1860.
- A Lecture on Temperance, delivered in Harvard Church, Charlestown. 8vo. pp. 22. Boston: 1846.
- A Discourse delivered in the First Church, Boston, before the Ancient and Honorable Artillery Company, June 1, 1846, being the 208th Anniversary. 8vo. pp. 31. Boston: 1846.
- Life of William Penn. In Sparks's "American Biography." New Series. Vol. XII. 16mo. pp. 193-408. Boston: 1847.
- Repentance the Condition of Forgiveness. American Unitarian Association Tracts. First Series. No. 275. 12mo. pp. 24. Boston: 1850.
- Address delivered at the Consecration of the Woodlawn Cemetery in Chelsea and Malden, July 2, 1851. 8vo. pp. 32. Boston: 1851.
- Report of a Committee of the Overseers, and Memorial of the Corporation of Harvard College, on the Relations between the Theological School and the College. 8vo. pp. 30. Boston: 1852.
- The Organ; and Church Music. Two Discourses delivered in Harvard Church, Charlestown, Sept. 26, 1852. 8vo. pp. 40. Boston: 1852.
- Remarks made in Harvard Church, Charlestown, at the funeral of the Hon. Benjamin Thompson, M.C., Sept. 27, 1852. 8vo. pp. 16. Charlestown: 1852.
- The Evangelical and the Philosophical Spirit in Religion. A Discourse preached at the Unitarian Convention at Baltimore, Oct. 27, 1852. 8vo. pp. 31. Boston: 1853.
- Redemption: The Gospel Message and its Warrant. A Sermon preached at the Installation of the Rev. Rufus Ellis as Pastor of the First Church in Boston, May 4, 1853. 8vo. pp. 55. Boston: 1853.
- The Christian's Dependence on the Great Hope. A Sermon preached in Harvard Church, Charlestown, Feb. 19, 1854 [the Sunday following the death of the Hon. Henry P. Fairbanks]. 8vo. pp. 15. Boston: 1854.
- A Sermon preached in the Church on Church Green, Boston, March 26, 1854, being the Sunday after the interment of the Rev. Alexander Young, D.D. [Portrait.] 8vo. pp. 40. Boston: 1854.
- Address delivered before the Middlesex County Agricultural Society at Concord, Oct. 4, 1854. 8vo. pp. 17. [No title.]
- Our Good Land and its Good Institutions. A Discourse delivered in Harvard Church, Charlestown, on Thanksgiving Day, Nov. 30, 1854. 8vo. pp. 26. Boston: 1854.

- The Terms of the Gospel Trust. A Sermon preached at the Installation of the Rev. Horatio Stebbins as Associate Pastor of the First Church in Portland, Me., Jan. 31, 1855. 8vo. pp. 64. Portland: 1855.
- The Nature of Jesus Christ a Mystery. A Sermon preached in Harvard Church, Charlestown, May 6, 1855. 8vo. pp. 29. Boston: 1855.
- Report as Chairman of the Sub-Committee on the High School, made to the School Committee of Charlestown, May 17, 1855. [Printed in "Catalogue of the Teachers and Pupils of the Charlestown High School, 1855."] 16mo. pp. 5-13. Boston: 1855.
- Sunday-School Instruction. An Address delivered before a Convention of the Sunday-School Society, at Salem, Oct. 29, 1856. 8vo. pp. 40. Worcester: 1857.
- Commemoration of Washington. A Discourse (on the new Holiday) preached in Harvard Church, Charlestown, Feb. 22, 1857. 8vo. pp. 30. Charlestown: 1857.
- How does Religion become Christianity? A Sermon preached at the Dedication of the First Unitarian Church in Marietta, Ohio, June 4, 1857. 8vo. pp. 44. Boston: 1857.
- Inaugural Address, delivered in the Chapel of Harvard College, July 14, 1857, on his Induction to the Professorship of Systematic Theology in the Divinity School of the University. 8vo. pp. 48. Boston: 1857.
- An Address at the Dedication of the Prescott School-house in Charlestown, Dec. 15, 1857. [Printed in the Annual Report of the School Committee for 1857.] 8vo. pp. 45-57. Charlestown: 1858.
- A Half-Century of the Unitarian Controversy, with Particular Reference to its Origin, its Course, and its Prominent Subjects among the Congregationalists of Massachusetts. With an Appendix. 8vo. pp. xxiv+511. Boston: 1857.
- The Reaction of a Revival upon Religion. A Sermon preached before the Convention of the Congregational Ministers of Massachusetts, May 27, 1858, at the Church in Brattle Square, Boston. 8vo. pp. 38. Boston: 1858.
- Address to the Society at the Installation of the Rev. Grindall Reynolds as Pastor of the First Church in Concord, Mass., July 8, 1858. [Sermon by the Rev. Chandler Robbins, D.D.] pp. 47-55. 8vo. Boston: 1858.
- The Christian Trinity. The Doctrine of God, The Father; Jesus Christ; and the Holy Spirit. A Discourse delivered in Harvard Church, Charlestown, Feb. 5, 1860. 8vo. pp. 94. Charlestown: 1860.
- The Unity of Christ's Church. A Discourse delivered in Harvard Church, Charlestown, March 4, 1860. 8vo. pp. 51. Charlestown: 1860.
- "The Preservation of the States United." A Discourse delivered in Harvard Church, Charlestown, on Thanksgiving Day, Nov. 29, 1860. 8vo. pp. 29. Charlestown: 1860.

- "Blessed are the Pure in Heart." A Sermon preached in Harvard Church, Charlestown, Dec. 9, 1860, being the Sunday after the interment of Mrs. Eliza Bradford. 8vo. pp. 18. Printed for the family. [*n. p., n. d.*]
- The Ideal of a Perfected Life. A Sermon preached in Harvard Church, Charlestown, Sept. 20, 1863, being the Sunday after the interment of Mr. Thomas Marshall. 8vo. pp. 22. Printed for the family. [*n. p., n. d.*]
- All Saints' Day and All Souls' Day. [A Sermon preached in Harvard Church, Charlestown, Nov. 1, 1863.] 8vo. pp. 12. [No title.] Reprinted from the "Monthly Religious Magazine" for December, 1863.
- Memoir of Luther V. Bell, M.D., LL.D. Prepared by vote of the Massachusetts Historical Society. Reprinted from the "Proceedings." [Portrait.] 8vo. pp. 75. Boston: 1863.
- The Nation's Ballot, and its Decision. A Discourse delivered in Austin Street Church, Cambridgeport, and in Harvard Church, Charlestown, Nov. 13, 1864, being the Sunday following the Presidential election. 8vo. pp. 18. Boston: 1864.
- A Commemorative Discourse delivered in the New South Church, Church Green, Boston, Dec. 25, 1864, on the 50th Anniversary of its Dedication. 8vo. pp. 42+4. Boston: 1865.
- A Discourse delivered in Harvard Church, Charlestown, March 12, 1865, on the 25th Anniversary of his Ordination. With an Historical Note. 8vo. pp. 43. Charlestown: 1865.
- Religious Liberalism, and the Unitarian Conference. [A Discourse delivered in Harvard Church, Charlestown, Oct. 28, 1866.] 8vo. pp. 17. [No title.] Reprinted from the "Monthly Religious Magazine" for December, 1866.
- Mr. Bancroft and Rev. Dr. Ellis. [A Letter respecting the Controversy between Mr. George Bancroft and Mr. James Grahame, and his (Ellis's) Incidental Connection therewith.] 8vo. pp. 3. [No title.] Reprinted from the columns of the "Boston Daily Advertiser," for Feb. 8, 1867.
- An Address delivered at the Dedication of the Warren School-house in Charlestown, Jan. 1, 1868. [Printed in the Annual Report of the School Committee for 1867.] 8vo. pp. 105-114. Boston: 1868.
- The Change from a Creed to a Faith. [A Discourse delivered in Harvard Church, Charlestown.] 8vo. pp. 18. [No title.] Reprinted from the "Monthly Religious Magazine" for January, 1868.
- The Hutchinson Papers. Report respecting the Controversy between the Commonwealth of Massachusetts and the Massachusetts Historical Society respecting the Possession of three Volumes of Papers once owned by Governor Thomas Hutchinson, Feb. 13, 1868. 8vo. pp. 17. Printed in House Document No. 150, 1868, and Senate Document No. 187, 1870.

An Address delivered in the Second Congregational Church, Worcester, at the Funeral of Ex-Governor Lincoln, June 2, 1868. [Being pp. 15-19 of "A Memorial of Levi Lincoln, the Governor of Massachusetts from 1825 to 1834." 8vo. pp. 90. Boston: 1868.]

Memoir of Jared Sparks, LL.D. Reprinted from the Proceedings of the Massachusetts Historical Society for May, 1868. [Portrait.] 8vo. pp. 102. Cambridge: 1869.

I. The Aims and Purposes of the Founders of Massachusetts. II. Their Treatment of Intruders and Dissentients. Two Lectures of a course by Members of the Massachusetts Historical Society. Delivered before the Lowell Institute, on Jan. 8 and Jan. 12, 1869. 8vo. pp. 100. Boston: 1869.

A Discourse delivered in Harvard Church, Charlestown, June 13, 1869, at the Close of his Ministry. 8vo. pp. 37. Charlestown: 1869.

The Hutchinson Papers. Report offering on behalf of the Historical Society to submit the Question at Issue between it and the Commonwealth to the Decision of an Arbitrator mutually agreed upon, May 16, 1871. 8vo. Printed in Senate Document No. 318. 1871.

Memoir of Sir Benjamin Thompson, Count Rumford. With Notices of his Daughter. Published in connection with an Edition of Rumford's Complete Works, by the American Academy of Arts and Sciences. [Plates.] 8vo. pp. xvi + 680. Boston: 1871.

A History of the Massachusetts General Hospital, 1851-1872. [Being a Continuation of the Work of the late Nathaniel Ingersoll Bowditch, Embracing the Period 1811-1851. Prepared to accompany the Second Edition of Mr. Bowditch's History. Plates.] 8vo. pp. 457-734. Boston: 1872.

History of the Battle of Bunker's (Breed's) Hill, on June 17, 1775, from Authentic Sources in Print and Manuscript. With a Map of the Battle-ground. 8vo. pp. 69. Boston: 1875.

History of the Battle of Bunker's [Breed's] Hill, on June 17, 1775, from Authentic Sources in Print and Manuscript. With a Map of the Battle-ground, and an Account of the Monument on Breed's Hill. [Plate showing the Monument erected in 1794.] 16mo. pp. 144. Boston: 1875.

An Address delivered in the First Church, Salem, at the Funeral Services of Charles W. Upham, June 18, 1875; and, The Sermon preached on the Succeeding Sabbath by the Pastor, James T. Hewes. Published by the Family. 8vo. pp. 34. Salem: 1875.

Sketch of the Cities of Boston and Cambridge. 16mo. pp. 28. Boston: 1875. [A very few copies were printed in this form to secure Copyright before insertion in the "Encyclopædia Britannica."]

Celebration of the Centennial Anniversary of the Evacuation of Boston by the British Army, March 17, 1776. Reception of the Washington Medal. Oration delivered in Music Hall; and a Chronicle of the Siege of Boston. [Plates.] Royal 8vo. pp. 199. Boston: Printed by order of the City Council, 1876.

Memoir of the Hon. Charles Wentworth Upham. Reprinted from the Proceedings of the Massachusetts Historical Society for December, 1876. 8vo. pp. 43. Cambridge: 1877.

Edward Wigglesworth. [A memoir.] Reprinted from the Proceedings of the American Academy of Arts and Sciences for the Year 1876-77. 8vo. pp. 7. [*n. p., n. d.*]

A Tory History of New York during the Revolution. [A Review of *Jones's* "History of New York." No title. Reprinted from the "Boston Evening Transcript" for June 5, 1879.] 4to. pp. 6.

While we are unable to enumerate all of Dr. Ellis's contributions to periodical literature, we present the following ample catalogue of his more important papers, with the hope that it may form the basis for a complete list. The figures in heavy-faced type indicate the volumes, and those in light-faced type the pages, of the works referred to.

CONTRIBUTIONS TO THE SCRIPTURAL INTERPRETER.*

The First Council of the Christian Church. **5**, 118. Translation and Exposition of Matthew xvi. 13-28. **5**, 193. An introduction to the Book of Acts. **5**, 205. Value of the Book of Acts. **5**, 275. Why did the Jews reject Jesus? **6**, 13. *Upham's* Discourse on Prophecy as an Evidence of Christianity. **6**, 40. Translation and Exposition of Matthew xviii. 1-20. **6**, 49. General Considerations upon Hebrew Literature. A Translation. **6**, 85. How far can the Authors of the Old Testament be called Prophets? **6**, 133. The First Principle of Interpretation. **6**, 137. Translation from *J. E. Cellerier's* Introduction to the Old Testament. **6**, 145. The Parable of the Laborers in the Vineyard. **6**, 198. Jephthah's Vow. **6**, 248. The Book of Ruth. **7**, 41. Translation and Exposition of Matthew xxi. 23-46. **7**, 53. An Introduction to the Epistle to the Romans. **7**, 125. The Design and Contents of the Epistle to the Romans. **7**, 236. *Martin Luther's* German Version of the Scriptures. **7**, 283. Concluding Remarks. **7**, 285.

CONTRIBUTIONS TO THE CHRISTIAN EXAMINER.

Characteristics of Modern Infidelity. **17**, 23. *Taylor's* Diegesis — Infidel Publications. **17**, 332. Catholic Bibles. **21**, 354. *Dr. Bloomfield's* Greek Testament. **22**, 170. Life of Swedenborg. **24**, 1. *Swedenborg's* True Christian Religion. **24**, 230. Unitarian Controversy at Liverpool. **27**, 18, 239, 357. Tracts for the Times. **27**, 174.

* A monthly. 12mo., begun in July, 1831, by the Rev. Dr. Gannett, who was its first Editor. Upon going to Europe for his health, in 1835, he confided the editorship of the Magazine to Mr. George E. Ellis and his classmates Theodore Parker and William Silsbee, who were at that time undergraduates of the Divinity School at Cambridge. This was Dr. Ellis's first essay at editorship. At the close of the seventh volume, the Editors announce that "the present number will complete the publication of the 'Scriptural Interpreter';" and assign as the reasons for its discontinuance the non-return of Dr. Gannett from abroad, and because their peculiar circumstances render its longer continuance under their management very inconvenient. This volume was published in 1836, and ended the work. Mr. Ellis soon after this went abroad, and joined Dr. Gannett in London.

D'Aubigné's History of the Great Reformation. 28, 20; 32, 19. *Taylor's National Establishments of Religion.* 28, 171. *Taylor's Ancient Christianity.* 28, 257. *Christian Antiquities in Rome.* 28, 325. *Macaulay's Essays.* 28, 395. *Milman's History of Christianity.* 29, 174. *Muzzey's Young Maiden.* 29, 261. *The Oxford Tracts.* 30, 41. *Ranke's History of the Popes.* 30, 310. *Robinson's Biblical Researches.* 31, 222. *Early Literary History of Christianity.* 34, 53, 186; 35, 55, 137. *Puseyism.* 35, 273. *Obituary Notice of George Wm. Wood.* 36, 300. *A Scholar of the Middle Ages.* 36, 349. *Winslow's Christian Doctrines.* 37, 400. *Christianity without Christ.* 40, 77. *Strauss's Life of Jesus.* 41, 313. *Acton's and Aspland's Sermons.* 42, 378. *Quincy's Journals of Major Samuel Shaw.* 43, 455. *Solly's Great Atonement.* 44, 143. *Italy and Pius the Ninth.* 44, 236. *Lee's Naomi.* 44, 308. *Curtis's Treatise on the Law of Copyright.* 44, 464. *Stevens's History of Georgia.* 45, 141. *Eliot's History of Harvard College.* 45, 342. *Squier and Davis's Ancient Monuments of the Mississippi Valley.* 46, 144. *Bartlett's Dictionary of Americanisms.* 46, 146. *Macaulay's History of England.* 46, 253. *The Church of the Middle Ages.* 46, 345. *The College of the Holy Cross.* 47, 51. *Bowen's Lowell Lectures.* 48, 88. *The Uses and Capabilities of Sunday.* 50, 55. *Parkman's Conspiracy of Pontiac.* 51, 376. *Life and Letters of Niebuhr.* 52, 413. *Editor's prefatory note to Liturgical Forms in our Churches.* 54, 23. *Evangelical and Philosophical Religion.* 54, 62. *Richardson's Mission to Central Africa.* 54, 469. *Christianity and Secularism.* 55, 267. *Beecher's Conflict of Ages.* 55, 394. *An Orthodox View of the Temptation of Christ.* 56, 297, 445. *The Popular Use of the Bible.* 56, 321. *Bancroft's History of the United States.* 57, 396; 69, 129. *Norton on the Internal Evidences,* 58, 117. *Editor's Note on Arius and Athanasius.* 58, 295. *Norton's Translation of the Gospels.* 59, 72. *A Half-Century of the Unitarian Controversy.* 60, 64. *Unitarianism and Orthodoxy on Man.* 60, 203. *Prescott's Reign of Philip the Second.* 60, 274. *Unitarianism and Orthodoxy on God and Christ.* 60, 335. *Fowett on the Epistles of St. Paul.* 60, 431. *Unitarianism and Orthodoxy on the Atonement.* 61, 18. *Bradford's History of Plymouth Plantation.* 61, 126. *Unitarianism and Orthodoxy on the Scriptures.* 61, 235. *Relations of Reason and Faith.* 61, 412. *Sprague's Annals of the American Pulpit.* 62, 110; 64, 456. *The New Theology.* 62, 321. *Freytag's Soll und Haben.* 64, 467. *Masson's Life of Milton.* 66, 401. *Durfee's History of Williams College.* 69, 130. *The British Poets.* 69, 151. *Old Faith and New Knowledge.* 69, 351. *Dixon's Personal History of Lord Bacon.* 70, 315. *Park's Memoir of Dr. Emmons.* 71, 287. *Heresy and Heretics in the Church of England.* 73, 32. *Colenso's Pentateuch* (written by G. E. Ellis and C. H. Brigham). 74, 133. *Livermore's Historical Research.* 74, 140. *Lyman Beecher.* 79, 175.

During his editorship of the "Examiner," which began with the number for July, 1849, and ended with that for May, 1857, comprising volumes No. 47-62, Dr. Ellis prepared the indexes and wrote fully three fourths of all the Critical Notices, Intelligence, and Obituaries that appeared in its pages. Those productions of Dr. Ellis's pen will be more particularly described in the forthcoming *Index to the Christian Examiner*, by the Rev. William Cushing, which is awaited with interest. *Vide ante*, p. 204, note.

CONTRIBUTION TO OLD AND NEW.*

Fraser's Life and Letters of Bishop Berkeley. 4, 591.

CONTRIBUTIONS TO THE MONTHLY MISCELLANY OF RELIGION AND LETTERS.†

The Building of Churches. 2, 155. The Christian Teacher, London, noticed. 2, 159. The New Controversy Concerning Miracles. 2, 327. *Dr. Palfrey's* Lectures on the Old Testament. 3, 81. The Three Christian Witnesses. A Sermon. 3, 133. *Turner's* Lives of Unitarians. 3, 195. Leaves from a Journal in Scotland. 3, 273. Additions to the Church. 3, 321. The City of Edinburgh. 4, 29. The Eclectic Review on the Liverpool Unitarian Controversy, 4, 95. Individual Retribution. 4, 241. Naturalism and Supernaturalism. 4, 315. The Covenanters of Scotland. 6, 84. Descriptions of Morning and Evening. 6, 205. Religious Delusions. 7, 245. Concessions of Trinitarians. 7, 330. The Westminster Assembly of Divines. 9, 65. The Association Theory. 9, 326.

CONTRIBUTIONS TO THE MONTHLY RELIGIOUS MAGAZINE.‡

A Case of Church Discipline in Boston, Two Hundred Years Ago. 3, 75. The Use and Misuse of Fast Day. A Sermon. 5, 173. The Value of Christian Literature. A Sermon. 7, 319. The Christian's Dependence on the Great Hope. A Sermon. 11, 181. A Plan of Life. A Sermon for the New Year. 23, 29. The Soul's Diary of Experience. A Sermon. 24, 108. The Law and the Prophets. 28, 341. All Saints' Day and All Souls' Day. 30, 301. The Nation's Ballot and its Decision. 32, 341. The Close of the War, Scenes and Thoughts. 34, 1. Religious Liberalism, and the Unitarian Conference. 36, 354. Christmas the Children's Festival. 38, 445. The Change from a Creed to a Faith. 39, 1. Unitarian Periodicals and Papers. 43, 30. The Pope and the Council. 43, 167. Mary Russell Mitford. 43, 286. Michael Faraday. 43, 355. *Froude's* History of England. 44, 62. *Darwin's* Descent of Man. 45, 501. Liberalism, its Gain and its Loss. 49, 101.

* A monthly octavo in 11 volumes. Boston, 1870-1875. 2 vols. a year.

† *Vide ante*, p. 201, note.

‡ *Vide ante*, p. 207, note.

CONTRIBUTIONS TO THE UNITARIAN REVIEW.*

The Roman Church and our School System. **3**, 571. Isaac Casaubon, the Scholar. **4**, 249. Remarks on the Declaration of Independence, **6**, 1. Seating the Meeting House. **7**, 22.

CONTRIBUTIONS TO THE UNITARIAN.†

Infidel Meetings in Boston. pp. 298-300. The Prophecy of the Destruction of Jerusalem. pp. 318-334.

CONTRIBUTIONS TO THE NORTH AMERICAN REVIEW.‡

Young's Chronicles of Massachusetts. **63**, 237. *Sabine's* Sketches of the Loyalists. **65**, 138. The Fathers of New England. **68**, 82. *Bond's* Genealogies of Watertown. **83**, 52. *Oliver's* Puritan Commonwealth. **84**, 426. The First Stages of the American Revolution. **87**, 449. *Amory's* Life of James Sullivan. **88**, 443. *Greene's* Life of Nathanael Greene. **106**, 689; **113**, 441. *Parkman's* Discovery of the Great West. **110**, 260. *Sibley's* Graduates of Harvard University. **117**, 141. *Warren's* Life of John Warren. **118**, 200. The Life of Timothy Pickering. **118**, 357. *Beardsley's* Life of Samuel Johnson, D. D. **118**, 451.

CONTRIBUTIONS TO THE ATLANTIC MONTHLY.§

Palfrey's and *Arnold's* Histories. **3**, 441. Why has the North felt aggrieved with England? **8**, 612. Governor John Winthrop in Old England. **13**, 1. *Sabine's* Loyalists of the American Revolution. **15**, 123. *Greene's* Historical View of the American Revolution. **16**, 127. *Parkman's* France and England in North America. **16**, 505. *Brooke's* Life and Letters of Frederick W. Robertson. **17**, 119. *Winthrop's* Life and Letters of John Winthrop. **19**, 254. *Parkman's* Jesuits in North America. **20**, 362.

CONTRIBUTION TO THE MAGAZINE OF AMERICAN HISTORY.¶

Parkman's French Colonization and Empire in North America. **2**, 86.

* *Vide ante*, p. 207, note.

† A monthly octavo, conducted by the Rev. Bernard Whitman. Boston, January-December, 1834. One volume only.

‡ An octavo. Begun in Boston in 1815. A quarterly. 2 vols. a year.

§ An octavo. Begun in Boston in 1857. One volume a year.

¶ A quarto. Begun in New York in 1877. One volume a year.

CONTRIBUTIONS TO THE PROCEEDINGS OF THE MASSACHUSETTS
HISTORICAL SOCIETY.

Remarks respecting the Commandership at Bunker Hill. **4**, 75. Report on Exchange of prisoners during the American Revolution (signed by eight other members). **5**, 325. Remarks in memory of Luther V. Bell, M. D. **5**, 408. Memoir of Luther V. Bell. **7**, 27. Remarks in memory of President Quincy. **7**, 384. Resolutions and remarks on George Peabody's donation. **9**, 438. Report on the Hutchinson Papers (signed by two other members), **10**, 118. Report of the Standing Committee. **10**, 146. Memoir of President Sparks. **10**, 211. Notes accompanying Selections from Chief Justice Sewall's Letter-books. **12**, 358. Remarks at the first meeting in the Society's newly-constructed building. **13**, 21. Remarks on the Punch Bowl of the Fifteen Associates. **13**, 199. Remarks in memory of President Walker. **13**, 396. Paper on "General Burgoyne in Boston," **14**, 233. Remarks on The Old Province House, **15**, 178. Memoir of Charles Wentworth Upham. **15**, 182. Remarks on announcing the publication of vol. i. of the "Sewall Papers." **16**, 369.

The "Proceedings" also contain other brief remarks, resolutions, votes, etc. offered by Dr. Ellis, which may be ascertained by reference to the indexes at the end of each volume. Volume II. (1835-1855) has not yet been published ; it is now in press.

CONTRIBUTIONS TO THE PROCEEDINGS OF THE AMERICAN
ANTIQUARIAN SOCIETY.

Remarks in memory of George Peabody. Oct. 20, 1866. pp. 5-7.
Remarks upon Dighton Rock. Oct. 21, 1867. pp. 7, 8.
Remarks upon the Pre-historic Ages of the Earth and the Indefinite Antiquity of Man. Oct. 21, 1868. pp. 5-11.
Remarks upon Town Debts. April 23, 1872. pp. 8-14.
Remarks upon Cotton Mather. April 29, 1874. pp. 7, 8.
Remarks upon Burgoyne's surrender. Oct. 22, 1877. pp. 78-83.
Remarks upon the Presentation of a Portrait of the Hon. Stephen Salisbury. Oct. 21, 1878. pp. 109-111.

THE REV. OLIVER CAPEN EVERETT.

[*From the Christian Register of May 1, 1875.*]

THIS excellent and much loved man and faithful Christian minister died at his house in Cambridge, where he spent the last five years of his life, early on Friday morning, April 23. As we return from the simple services of his funeral, where his placid features were gazed upon for the last time by those who knew him most intimately and held him in tender affection and profound respect, it is the heart's own prompting that his record should be written.

He was born in Boston, Aug. 20, 1811, and was therefore in his sixty-fourth year when his life closed. His was a happy and privileged home, and he enjoyed all the advantages of a full training in education,—that of character as well as of mind. He was prepared for college in the Boston Latin School, and graduated at Harvard in 1832. To those who knew him then he will probably come back to their remembrance as most intimately associated with a classmate, then a youth of transcendent promise,—the late James Augustus Dorr. His class was remarkable for the number and the distinction of its members who entered the ministry. Those in our own fellowship beside himself were Drs. Bellows and Osgood, Charles T. Brooks, William Cushing, J. S. Dwight, John Parkman, H. G. O. Phipps, William Silsbee, and George F. Simmons; besides five others, including Dr. Charles Mason and Dr. C. K. True, who served in other denominations. Mr. Everett was beloved and respected by his classmates for his purity, fidelity, and devotion to his studies; and he took high rank as a scholar. He completed his course in the Theological School at Cambridge in 1836. During these years of preparation for the ministry he indicated the strong bent of benevolence and Christian sympathy which directed the whole aim and zeal of his subsequent life, by superintending the Sunday School in Hollis Street Society, and by engaging in services for the poor and the neglected.

He was ordained pastor of the First Church in Northfield, as successor to Dr. Hosmer, in March, 1837. He took with him to share his labors a wife who had already been associated with him in benevolent efforts. Together, in the most serene and happy fellowship for nearly two score years, they have wrought in consecrated service for others, illustrating one of those blessed unions which bind the parties to it in heart, soul, and spirit, in taste, in purpose, and in harmony of living to life's best ends. Of four sons born to them, two survive,—their names following their father's on Harvard's roll. Mr. Everett made a most useful and faithful parish minister, respecting the dignities of his office according to its best standard; studying for his pulpit, teaching the young, discharging with unwearied earnestness and full sympathy the duties of pastor, adviser, and friend; keeping close the bonds of fraternity with his associate brethren, and winning the full respect and confidence of the people in the beautiful river-town, as an honored citizen and guardian of their schools.

In October, 1850, he left Northfield to accept an invitation from members of the Harvard Church in Charlestown to take charge of a free ministry established by them, with Chapel, Sunday and week-day schools, and to be their agent in services to the poor. Here he found a most congenial field and form of labor. His whole heart, his whole time, were given to it; and, though he was nominally under the direction and patronage of others, he was in fact the spring and fountain which fed and renewed their own interest in his modest but exacting work. Under the impulse which his zeal and wisely directed efforts and constant devotion secured for his objects, the little Chapel* in which he began his central tasks

* This building, which was called by the residents in its vicinity "The Hopper," was built on piles, the site being marshy. It stood on the corner of Bunker Hill and Moulton Streets, now covered by an apothecary's shop. The entrance was from Bunker-Hill Street. In the summer of 1849 it was moved to Edgeworth Street, and placed on a lot situated between the site of the present Chapel (on the northerly corner of Edgeworth and Ferrin Streets) and the alley now known as "Stone Place." After being remodelled and refurnished, it was reopened Sept. 9, and was dedicated Sept. 16, 1849. After the building and dedication of the present Chapel, Feb. 12, 1856, the old Chapel was sold and converted into the two dwelling-houses which now occupy the site.

was very soon found insufficient. A more sightly and commodious structure was readily built as a substitute by the willing contributions of members of the Harvard Church Society. Harvard Chapel, in Edgeworth Street, with its audience room, suites of apartments, and proper furnishings, was dedicated in February, 1856, for his use. Its cost exceeded \$10,000, all bills being paid and a surplus left in the treasury.

From October, 1850, to August, 1869, Mr. Everett continued, with unchanged constancy, to perform in this place his round of varied and undefined services. He resigned his office about the same time that the minister of the Harvard Church Society closed his relation to it. The latter has the privilege now of making the return of a most grateful and tenderly respectful tribute to one with whom he was associated for nearly nineteen years in relations uniformly fraternal and confiding. Of the two, he who held the second place of service for that Society more faithfully met the ideal and more faithfully did the work of a Christian minister. For that work which fell to the "Minister-at-Large" was not in itself attractive; it had no interruptions or relaxations, few amenities or intellectual excitements, and its effectiveness was of a higher estimate, because it was often the only agency of good exercised upon hundreds of young persons exposed to ignorance and vice, whose mature lives would find them scattered over the earth, restrained and animated by the remembered lessons of a revered teacher and friend.

The writer of these lines, after closing his own pulpit services, found his footsteps every Sunday afternoon through all those years leading him to Mr. Everett's home, and he ever met from him the same genial and calm and earnest tokens of complete absorption in his work. Often would the thought come to the writer's mind as self-rebuking, as he noted how one who was so fond of the scholar's pursuits in college, a lover of books, and deeply interested in the intellectual movements and the abounding literature of our time, gave over all his hours, days, and years, with no intervals of rest or leisure, to the primer lessons, the scattering calls, and the incessant urgencies of the needy and the lonely which filled the routine of his life. Mr. Everett was peculiarly fitted by natural qualities as well as by the special directions in which he had trained himself to exercise his ministry among the subjects of it. He was simple in his own tastes and manner of life. His refined and gentle bearing, the mildness of his speech, the unmistakable sincerity, the sympathy of his heart, and the patient, systematic method by which he followed out the plan of his labors, won the confidence of those whom he served and drew to him the help of others.

A corps of faithful teachers aided him in sharing the work of his Sunday and evening schools, and in visiting. Though, of course, he wished to have committed to him the pecuniary means of meeting such urgent needs for relief as he knew required it, he made it to be known that he was not a mere doer out of alms and gifts. He aimed to make even the poorest to be self-dependent to the utmost limits of ability and effort. He was so kind and true and discreet that he could safely allow himself to give counsel and even reproof where either was opportune. His just sense of the fitness of things secured a full regard for the dignities and proprieties of place and purpose in his general ministrations and in the occasional festivities of his Chapel. The reports which he made annually to members of the Society by whom he was employed, most of which are in print,*

* The reports for 1851-1860, 1866, 1867, and 1869 only, were printed. They contain some historical data.

are in themselves evidences of his practical good sense, his sagacity, and full experimental acquaintance with the perplexing problems connected with our social state. He was neither an enthusiast nor a theorist, but a discerning, discreet, and matter-of-fact worker with the realities of actual life. He might have been glad at times to engage with his professional brethren in studying and discussing the issues which science, criticism, and speculation have opened, and probably never will dispose of. But his office called him to test and apply the working forces of the Christian religion to evils and sorrows and needs for which there is no other ministrant or solace. And this is a service in which no man who begins it in a true discipleship of Christ ever yet lost his faith in Christ's gospel. Mr. Everett's discipleship was that of full conviction and loving loyalty to the Master.

In a "Union of Charities," formed in Charlestown, to insure a good understanding and wise co-operation between those who represented and administered the various agencies and funds of benevolence, he modestly contributed the results of his own experience, and deference was freely paid to his opinions and judgment. Of the "Winchester Home for Aged Women," founded in Charlestown during his ministry, he was from the first a warm and zealous friend and patron. As a manager and secretary of the corporation, and as a visitor, he put himself into relations with the citizens and with the inmates of the Home, which were so practically effective and so well appreciated that the institution grew rapidly from slender beginnings to an established and sure success. He continued his relation to it after he moved to Cambridge. The last effort of his failing strength was to prepare its annual report. He also served for a period of years on the School Committee, and in methods consistent with his profession and character he nobly fostered the spirit of patriotism during the war of secession.

It will be for those who met with him as associates in the work of the Ministry-at-Large, in various cities, to recognize his relations to them and their common labors.

Though the disease which closed his life was for many months making insidious progress and enfeebling him, its fatal character was not decided till a few weeks before the end. That disease — scirrhus — usually attended with much that is painful and wearying, was for him mercifully relieved of all that was distressing. He said that weakness was his only trial. So to those who were privileged to see him when he could no longer leave his bed, he was, as in life and strength, the same gentle and serene spirit, resigned, trustful, and buoyed by Christian hopes. He had nothing to grieve over in the retrospect of his life. He had had many rich blessings, and had held them for many years. He had tried to do a good and benedictive work. He, too, could summon invisibly about his bed a legion of those to whom he had ministered, and who now ministered to him. His heart was full of joy as he asked that the window-shades should all be lifted that he might have the full light of the last glorious Easter morning. Gladly would he have gone with its returning beams at evening to its parent source. He had yet a few days to linger, fed rather on his favorite hymns than on any corporal nutriment. And now he is to us a pure and cherished memory.

G. E. E.

THE REV. CHARLES EDWARD GRINNELL.

THE Rev. Charles Edward Grinnell was born in Baltimore, Maryland, May 7, 1841, — the son of Charles-Andrews and Anna-Almy (Cobb) Grinnell. His preparatory education was in the schools of his native place, and he entered Harvard College in the summer of 1858. Graduating in 1862, he studied theology at the Divinity School of Yale College from the autumn of 1862 till the summer of 1864. In the following autumn he entered the Theological School at Cambridge, from which he was graduated in July of the following year. The month of August 1865 found him in Hanover, Germany, where, at the University of Göttingen, he pursued his studies for a year.

Prior to his departure for Europe, Mr. Grinnell was married, in Boston, July 11, 1865, to Miss Elizabeth-Tucker Washburn, daughter of Mr. William R. P. Washburn of that city. Two children have been born to them: the first, Charles-Ewald-Washburn, in Göttingen, June 30, 1866; and the second, Frank-Washburn, in Charlestown, Dec. 14, 1873.

Mr. Grinnell was ordained as pastor of the First Unitarian Society of Lowell Feb. 19, 1867, and resigned his charge Oct. 31, 1869. The retirement of the Rev. Dr. Ellis from our pulpit in June, 1869, necessitated its temporary supply by such clergymen as were invited to that service by the Parish Committee. Among the gentlemen who served us at that time was the subject of this notice, who preached to us for the first time on the Sunday following that on which Dr. Ellis delivered his farewell discourse, June 20, 1869.

At a meeting of the Parish held in Boylston Chapel on the evening of Sunday, Oct. 3, 1869, the following action was taken:

Voted, unanimously, That the Standing Committee be authorized to invite the Rev. Charles E. Grinnell, of Lowell, to become pastor of this Society.

In pursuance of this vote, the following letter of invitation was addressed to the pastor-elect by the chairman of the Standing Committee: —

CHARLESTOWN, Oct 4, 1869.

REVEREND AND DEAR SIR,—At an adjourned meeting of the legal voters of the Harvard Church Society held Sunday evening, Oct. 3, 1869, it was unanimously

Voted, That an invitation be extended to the Rev. Charles E. Grinnell, of Lowell, to settle as pastor over said Society. . . .

In behalf of the Parish Committee, to whom the pleasure was conferred to communicate the action of said Society,

I remain very sincerely yours, J. K. FULLER, *Chairman*.
REV. C. E. GRINNELL.

To this letter the following reply was received :—

LOWELL, Oct. 13, 1869.

DEAR SIR,—I received last week your letter of Oct. 4th, in behalf of the Harvard Church Society, of Charlestown, offering me the pastorate of that Society. . . . Having consequently resigned the pastorate of the First Unitarian Society of Lowell, I hereby accept the offer of the Harvard Church Society. My connection with the Parish in Lowell will cease on the 31st day of this month.

I am now ready to confer with yourself and the other gentlemen of the Parish Committee, so soon as it may be convenient, concerning the matters incident to my settlement.

I am, dear Sir, your obedient Servant, C. E. GRINNELL.
To J. K. FULLER, Esq., Chairman of Parish Committee of Harvard Church Society, Charlestown.

The Committee of Installation caused the following letter-missive to be sent to the churches invited to compose the Council of Installation :—

LETTER MISSIVE.

CHARLESTOWN, Mass, November 1, 1869.

The Harvard Church Society to _____

GREETING :

The Harvard Church Society of Charlestown, having invited Rev. Charles E. Grinnell of Lowell to become their Pastor, and he having accepted the call, Wednesday, the tenth day of November instant, has been appointed for the installation.

On behalf of the Parish and of the Church, the attendance of your church by your pastor and a delegate, to join in the Council and to assist in the services, is affectionately requested.

JAMES DANA, <i>Chairman</i> ,	}	<i>Committee of Arrangements on the part of the Parish.</i>
HORACE G. HUTCHINS,		
JOHN K. FULLER,		
THOMAS M. DEVENS,		
SAMUEL G. STUDLEY,		
G. WASHINGTON WARREN, <i>Moderator</i> ,		
CORNELIUS S. CARTEE, <i>Clerk</i> ,	}	<i>On the part of the Church.</i>
HENRY K. FROTHINGHAM,		
CHARLES L. HEYWOOD,		
ISAAC SWEETSER,		

The Council will meet at the Waverley House, City Square, at half-past twelve o'clock. A dinner will be provided at half-past one, and at quarter to three the Council, and other gentlemen invited, will proceed to the church.

An early answer is respectfully requested.

A list of the members invited to the council is here subjoined.

The churches invited to this council are as follows : —

Baltimore, Md.	First Independent Church . .	Rev. E. C. Guild.
Baltimore, Md.	Church of the Savior	Rev. J. F. W. Ware.
Boston	First Congregational Church .	Rev. Rufus Ellis.
Boston	Second Church	Rev. C. Robbins, D.D.
Boston	King's Chapel	Rev. H. W. Foote.
Boston	Church in Brattle Square . .	Rev. S. K. Lothrop, D.D.
Boston	Church in Arlington Street .	Rev. E. S. Gannett, D.D.
Boston	Hollis-Street Church	Rev. G. L. Chaney.
Boston	South Congregational Church	Rev. E. E. Hale.
Boston	Church of the Disciples . . .	Rev. J. F. Clarke, D.D.
Boston	New South Free Church . . .	Rev. W. P. Tilden.
East Boston	Church of Our Father	Rev. W. H. Cudworth.
Brookline	Mt. Pleasant Cong'l Church .	Rev. C. J. Bowen.
Brookline	First Parish	Rev. F. H. Hedge, D.D.
Buffalo, N.Y.	First Unit. Cong'l Church . .	Rev. F. Frothingham.
Dedham	First Parish	Rev. G. M. Folsom.
Dorchester (Neponset) . .	Church of the Unity	Rev. H. D. Catlin.
Fitchburg	First Parish	Rev. H. F. Jenks.
Lowell	First Unitarian Society . . .	
Newburyport	First Religious Society	Rev. Joseph May.
West Newton	First Unitarian Society . . .	Rev. F. Tiffany.
Springfield	Third Congregational Society .	Rev. C. A. Humphreys.
Wilmington, Del.	First Unitarian Society . . .	Rev. F. Israel.
Somerville	First Congregational Society .	Rev. H. H. Barber.
Cambridgeport	The Cambridgeport Parish . .	Rev. G. W. Briggs, D.D.
Cambridgeport	Lee Street Church	Rev. A. W. Stevens.
Chelsea	First Unitarian Society . . .	Rev. J. B. Green.
Weston	First Parish	{ Rev. J. Field, D.D. Rev. E. H. Sears.
Winchester	The Winchester Unit. Soc. . .	Rev. Richard Metcalf.
Belmont	Belmont Cong'l Society . . .	Rev. Amos Smith.
Medford	First Congregational Society .	Rev. H. C. DeLong.

The following reverend gentlemen are also invited, who are not now pastors of churches : —

Rev. James Walker, D.D.	Rev. O. C. Everett.
Rev. George E. Ellis, D.D.	Rev. E. J. Young.
Rev. A. P. Peabody, D.D.	

PROCEEDINGS OF THE COUNCIL.

In accordance with the invitation of the Committee of the Harvard-Church Society and its Church, dated Nov. 1, 1869, the following were present to constitute the Council to assist in the services of installation of Rev. Charles E. Grinnell : —

CHURCHES.	PASTORS.	DELEGATES.
Belmont, Congregational Society		Geo. S. Adams.
Boston, First Church		John Collamore.
Boston, Arlington Street Church	Rev. E. S. Gannett, D.D.	James McGregor.
Boston, Hollis Street Church	Rev. G. L. Chaney . .	
Boston, Church of the Disciples		{ Mrs. Tolman. Mr. Winslow.
Boston (East), Ch. of Our Father	Rev. W. H. Cudworth	
Boston, New South Free Church	Rev. W. P. Tilden . .	Bro. Kent.
Brookline, First Parish	Rev. F. H. Hedge, D.D.	Bro. Davis.
Cambridge, First Parish		James Murray Howe.
Cambridge, University Church		{ Rev. Oliver Stearns, D.D. Prof. Joseph Lovering.
The Cambridgeport Parish	Rev. G. W. Briggs, D.D.	Bro. Livermore.
Cambridgeport, Lee-Street Church	Rev. A. W. Stevens . .	H. W. Brooks.
Chelsea, First Unitarian Society	Rev. John B. Green . .	B. Phipps, Jr.
Dedham, First Parish	Rev. Geo. M. Folsom . .	Benj. Weatherbee.
Fitchburg, First Parish	Rev. Henry F. Jenks . .	
Lowell, First Unitarian Society		{ C. E. A. Bartlett. Charles Kimball.
Medford, First Parish		T. Magoun.
Neponset, Church of the Unity	Rev. H. D. Catlin . .	Bro. Temple.
Newburyport, First Religious Soc.		Bro. Colby.
Roxbury, Mt. Pleasant Cong'l Ch.	Rev. C. J. Bowen . . .	Bro. Daniel.
Somerville, First Cong'l Society	Rev. Henry H. Barber .	
Weston, First Parish	Rev. E. H. Sears . . .	Bro. Hewes.
Baltimore, Md., First Ind. Church	Rev. E. C. Guild . . .	
Wilmington, Del., First Unit. Soc.	Rev. Fielder Israel . .	Charles P. Bent.

The following gentlemen were also present: Rev. Dr. Walker, Rev. E. J. Young, and Rev. O. C. Everett.

Rev. Dr. Gannett was chosen Moderator; Rev. O. C. Everett, Scribe.

The Committee of the Society, by their chairman, Hon. James Dana, then stated that the Society had regularly chosen Rev. C. E. Grinnell to be their Pastor.

Rev. Mr. Grinnell then presented certificates of his church-membership and of his graduation from the Cambridge Divinity School, the reading of which it was voted to omit. He also presented a certificate of his separation from the Society in Lowell, which was read. Whereupon it was moved by Rev. Dr. Walker that, the Council being satisfied, it now proceed to the installation services.

The motion was accepted and passed.

Voted, That Rev. Mr. Chaney be authorized to extend the right hand of fellowship in behalf of the churches herein represented.

EZRA S. GANNETT, *Moderator*.

OLIVER C. EVERETT, *Scribe*.

CHARLESTOWN, Nov. 10, 1869.

The Council and invited guests dined at the *Waverley House* at half-past one. The following gentlemen were invited to dine with

the Council: the members of the Parish Committee, Deacon Judson Murdock, President Eliot, Mr. Charles A. Grinnell, Mr. W. R. P. Washburn, and Mr. Francis T. Washburn; and Rev. Oscar F. Safford, Rev. Thomas R. Lambert, D.D., Rev. James B. Miles, and Rev. Henry W. Warren, ordained clergymen of other churches in Charlestown.

After the dinner, the Council and invited guests were escorted by the Committee of Installation from the hotel to the meeting-house, which had been tastefully decorated with flowers and evergreens. A festoon of evergreen depended from the pulpit arch, over which was placed a cross of rare flowers. Under the cross was the name "Prentiss," also in flowers. The names "Walker" and "Ellis" were disposed at either side of the pulpit, upon the front of which was the name "Grinnell,"—all floral designs. The large audience, which completely filled the auditorium, was seated by an efficient corps of ushers composed of young gentlemen of the Society, under the direction of Mr. Frank Eliot Sweetser, who acted as chief-usher.*

The services were begun by a voluntary on the organ by Dr. John H. Wilcox of Boston, and proceeded in accordance with the following assignment of parts:—

Introductory Prayer by	Rev. James Walker, D.D.
Selections from Scripture	Rev. Oliver C. Everett.
Sermon	Rev. A. P. Peabody, D.D.
Prayer of Installation	Rev. Ezra Stiles Gannett, D.D.
Charge	Rev. Frederic H. Hedge, D.D.
Right Hand of Fellowship	Rev. George L. Chaney.
Address to the People	Rev. Edward Everett Hale.
Concluding Prayer	Rev. Henry W. Foote.
Benediction	The Pastor.

The weather upon the occasion was all that could be desired, and the services occupied about three hours. After the services in the Meeting-House, the Rev. Mr. Grinnell, the Council, and many invited guests were entertained by General Dana at his residence, No. 50, Monument Square.

* The following is a full list of the ushers appointed for this occasion: Henry H. Edes, (*chief*), I. Homer Sweetser, Constantine F. Hutchins, Henry Oxnard Preble, Howard Wyman, Frank Eliot Sweetser, Frederick Prentiss Forster, Edmund J. Barnard, Henry Howard Hooper, John P. Barnard, Jr., Arthur F. Teel, Joseph W. Warren, and John Ellis Wool Fuller. Owing to a domestic bereavement, Mr. Edes was not present at the installation. His place was supplied by Mr. Sweetser, as stated above.

RESIGNATION OF MR. GRINNELL.

On Sunday, Nov. 9, 1873, immediately preceding the discourse at the morning service, the following letter from the Rev. Mr. Grinnell was read from the pulpit by the Rev. Rufus Ellis, of Boston : —

CHARLESTOWN, 9 November, 1873.

To the Harvard Church Society.

GREETING :

On last Sunday, the 2d instant, I informed the Standing Committee of my decision to resign the Pastorate of the Harvard Church Society, and I hereby present to the Society my resignation of that office, to take effect on the 31st December, 1873.

I make this communication now for the sake of a mutual good understanding, and in order that the Society may have ample time to provide for the future.

Since this letter has simply an official purpose, I will not attempt to express here what I hope to have an opportunity to say more fully than would now be possible concerning our friendly relations.

CHARLES E. GRINNELL, *Pastor.*

At a Special Meeting of the Harvard Church Society, held in Boylston Chapel, Tuesday evening, Nov. 25, 1873, on motion of Dr. Henry Lyon, it was

Voted, That the resignation of Rev. Charles E. Grinnell as pastor of this Society be accepted, to take effect on the 31st day of December next.

The following resolutions were offered by Dr. Lyon, and adopted unanimously : —

Whereas, the Rev. Charles E. Grinnell has tendered to the Harvard-Church Society his resignation, to take effect on the 31st day of December next, it is

Resolved, That in recognizing the necessity for this separation, however painful it may be to both parties to terminate their solemn and sacred relations, the Society desires to express, in unequivocal terms, its appreciation of the learning and ability which have characterized Mr. Grinnell's pulpit ministrations, to acknowledge the great value of his labors, both in the Society and in the Sunday School, and to commemorate the genial kindness and beneficent influence of his intercourse with all its members.

Resolved, That, in dissolving the ties that have bound us together as pastor and people, the Society tender to him heartfelt thanks and gratitude for his good works and labors among us, together with the wish that the choicest of Heaven's blessings may be bestowed upon his work and endeavors in the future.

Resolved, That the foregoing resolutions be read from the pulpit on Sunday, the 30th of November, 1873.

On motion of the Hon. William H. Kent, it was

Voted, That a Committee, consisting of Henry K. Frothingham, Henry Lyon, and Isaac Sweetser, of the Parish, and I. Homer Sweetser, as representing the Sunday School, be appointed to answer, in suitable terms, the letter of resignation of Rev. Mr. Grinnell, and to convey to him the acceptance of his resignation by the Parish, and also to transmit to him the resolutions adopted as above.

The following is a copy of the letter transmitted by the Committee to the Pastor : —

CHARLESTOWN, Nov. 28, 1873.

TO CHARLES E. GRINNELL.

REVEREND AND DEAR SIR :— At a meeting of the Harvard-Church Society, held at Boylston Chapel, on the 25th inst., the undersigned were appointed a Committee to communicate to you the acceptance of your resignation of the pastorate of said Society, to take effect on the 31st of December next, as expressed in your letter of the 9th instant.

In the performance of this duty, we embrace the opportunity to convey to you, not only our personal regrets, but those of your large circle of friends in the Parish, that any circumstances should cause you to feel that such a decision must be made and unalterably adhered to ; that the many pleasant and friendly relations which have existed during your ministrations with us must be dissolved ; and that not only the Parish, but its Sunday School, must be deprived of your continued and earnest Christian efforts for their growth, prosperity, permanence, and usefulness, as well as the Church connected therewith.

We, as representatives of all the organizations which have brought you in connection with your people, as pastor, counsellor, and friend, would here express to you the gratitude which is felt towards you for every Christian labor performed, and influence exerted, among us during your ministrations in every walk of pastoral duty, and in every work of beneficence and love.

We are also instructed to communicate to you the resolutions passed unanimously at the aforesaid Parish Meeting.

H. K. FROTHINGHAM,	} Committee.
HENRY LYON,	
ISAAC SWEETSER,	
I. HOMER SWEETSER,	

Mr. Grinnell preached his farewell sermon on Sunday, Dec. 28, 1873. From it we make the following extracts :—

FAREWELL SERMON.

During my short life I have been familiar with churches of many different denominations, and what I have everywhere found to be true I have been convinced by, — that the most important part of the work of a Christian minister is preaching the gospel and expounding the Scriptures in the light of modern knowledge, and according to the needs of modern people. The pulpit and the Sunday-school are now the main pillars of the strength of the Church. Neglect the Sunday-school, and few of the children are brought up at home with sufficient knowledge of their faith, interest in its history, and love for its progress, to fit them to become widely efficient members of the Church ; if indeed, among the numerous attractions of our crowded life, they grow up with more than a superficial regard for religious observances, as constituting one of the idols of conventional propriety. Neglect the pulpit, and, large as may be the congregation that is gathered, if it be drawn by attractive services of devotion, it will, with all its piety, not worship so intelligently or so really as it would do if enlightened and elevated by sound religious preaching. If it be gathered by frequent social labors and entertainments, it will, with all its good works, be neither so religious nor so modest as it would become if it were warned by the criticism, as well as encouraged by the inspiration, of the preacher who justly magnifies his office.

I have been glad to believe that this Parish, true to its history, has held with me these worthy sentiments ; and I have appreciated your assistance in supporting, by your attention, interest, and respect, the dignity and influence of the pulpit, and in carrying on, with self-denying faithfulness and with a simple and pure method of religious education, the genuine work of the Sunday-school.

. . . My preaching has been of a moral and religious, rather than of a doctrinal or theological, character ; since it is evident that most persons come to church more to receive fresh impulses to a good life, and warm, hearty encouragement and inspiration in religious feeling, than to hear thorough explanations or arguments which greatly interest but a few. . . .

How far I have succeeded in quickening the interest of the most of you in the foundations of our faith, you must judge. But this I know, that some of you are more deeply interested in the ground-work of faith, more fully alive to the sentiment of religion, and more active in Christian life than you were four years ago ; and, whatever stronger and better influences than mine have surrounded you, I am happy in the knowledge that I have been working with them and you for the same good end. Yes ; and if there were only one person here to whose character I could be sure that I had contributed some element of religious soundness and Christian energy, my ministry would be crowned with its best reward,—the consciousness of genuine power for the good of others. . . .

And yet what immeasurable goodness was in Christ ! What mighty virtue we trust to in many great hearts ! Ay, how strong, lovely, and beautiful are those ideals which appear, vanish, and reappear in our imagination when one or another of us devoutly thinks of what is best within him, and of how much higher his soul may rise towards God ! They are the rays of the image of God in our hearts. High is the profession of Christianity, because it is the religion of men, the children of God. Lofty beyond the reach of scoffers ; for the greatest men are not scoffers, but faithful souls ; and most men are in their hearts believers, who, whether they know the Father or not, “seek the Lord” now as of yore, “if haply they might feel after him and find him.” Noble is the endeavor of the Church, not because it separates itself from the world, but because it is the light of the world, the salt of the earth ; because it is made of men working for men, brothers working with brothers, for all the family of earth. In the Church and out of the Church we believe in God because we trust men ; we believe in men because we trust God. The soul and its life, with its Source, are our promise, our hope, our joy, and salvation.

Mr. Grinnell was commissioned chaplain of the Fifth Regiment, M. V. M., June 21, 1870 ; and, having resigned the office, was honorably discharged May 8, 1872. In August, 1874, he retired from the ministry, and in the following month entered the Law School in Harvard College, graduating as LL.B. in June, 1876. After serving for several months as a student of law in the office of one of the leading law-firms of Boston, he was admitted to the Suffolk bar Nov. 28, 1876. He was commissioned a Master in Chancery for the County of Suffolk July 31, 1878, and is now a practitioner of law in the city of Boston.

Mr. Grinnell has recently accepted the position of co-editor of *The American Law Review*.

Below we present what is believed to be a complete list of his publications:—

LIST OF PUBLICATIONS.

- Class Oration, delivered in Cambridge June 20, 1862. [Pages 15-32 of "The Baccalaureate Sermon and the Oration and Poem. Class of 1862." 8vo. pp. 51.] Cambridge, 1862.
- Jurgium Geminorum; or Rumpus Romuli Remique. A Tragedy, in Five Acts. [Anonymous. Dedicated to the Hasty Pudding Club* of Harvard College.] 8vo. pp. 15. [*n. p., n. d.*]
- The Modern Representations of the Life of Jesus. Four Discourses Delivered before the Evangelical Union at Hanover, Germany, by Dr. Gerhard Uhlhorn, First preacher to the Court. Translated from the Third German Edition. 16mo. pp. xii-164. Boston, 1868.
- The "Nation" and the Clerical Standpoint. [A reply to an attack.] Printed in "The Christian Register," Boston, September 19, 1868.
- Temperance. A Sermon preached at Huntington Hall [Lowell], on the Evening of February 28th, 1869. Printed in the "Vox Populi," Lowell, March 10, 1869.
- A Sermon preached in the Harvard Church in Charlestown November 14, 1869, being the Sunday following his Installation. [Pages 33-44 of "A Sermon preached at the Installation of Rev. Charles E. Grinnell . . . by Andrew P. Peabody," &c. 8vo. pp. 64.] Charlestown, 1869.
- Fanaticism. A Sermon delivered before the Executive and Legislative Departments of the Government of Massachusetts, at the Annual Election, Wednesday, January 4, 1871. 8vo. pp. 30. [With an Historical Appendix by Henry H. Edes, pp. 31-61.] Boston, 1871.
- The Right-Hand of the Fellowship of the Churches at the ordination of Mr. Francis T. Washburn as associate pastor of the First Congregational Parish in Milton, on Thursday, March 2, 1871. [Sermon by Rev. Frederic H. Hedge, D.D.] 8vo. pp. 21-23. Boston, 1871.
- A Farewell Sermon delivered in Harvard Church, Charlestown, 28 December, 1873. 8vo. pp. 16. Charlestown, 1874.

CONTRIBUTIONS TO THE MONTHLY RELIGIOUS MAGAZINE.

Of Miracles. 46, 340. Of Causes. 47, 413.

CONTRIBUTION TO OLD AND NEW.

Fisher's History of the Reformation. 7, 597.

CONTRIBUTIONS TO THE NORTH AMERICAN REVIEW.

Gillett's Life and Times of John Huss. 101, 213. *Ewald's* History of Israel. 115, 437; 119, 249. *Swing's* Truths for To-day. 119, 214.

* Mr. Grinnell is a member of the Hasty Pudding Club, in which he has held the offices of Orator and *Κροκόδειλος*. Two of his predecessors in our pulpit were also members. Mr. Prentiss was a Vice-President of the Club, and Dr. Walker was, at different times, its President and Orator.

THE REV. PITT DILLINGHAM.

OUR present pastor was the second son of the Rev. William-Addison-Pitt and Caroline-Price (Townsend) Dillingham. He was born in Norridgewock, Maine, Oct. 16, 1852. His preparatory education was obtained at Waterville Academy, the Augusta High School, and the University of Chicago. Matriculating at Dartmouth College in 1869, he was graduated in the Class of 1873; and in the autumn of the same year entered the Theological School at Cambridge, from which he was graduated in due course in 1876.

While yet an undergraduate of the Theological School, Mr. Dillingham was invited, among many others, to officiate in our then vacant pulpit. He preached to us for the first time on Sunday, April 23, 1876. On the evening of the following day, the annual meeting of the Parish was held, at which the newly-elected Parish Committee was informally requested to engage the services of Mr. Dillingham for three consecutive Sundays in May or June. Mr. Dillingham came to our service on the 14th and 21st of May, by which time the choice of our people had fully crystallized; and at an adjournment of the annual meeting held on the evening of Monday, May 22, 1876, it was

Voted, That the Parish Committee are hereby authorized and instructed to invite Mr. Pitt Dillingham, of Cambridge, to become the pastor of this Church and Society . . .

Thirty-three pews being represented, thirty votes were given in the affirmative, two in the negative, and there was one blank.

Voted, That all matters pertaining to the ordination of the pastor elect, provided the invitation is accepted, be left to the discretion of the Parish Committee.

In accordance with the first of these two votes, the following letter was addressed to Mr. Dillingham:—

CHARLESTOWN,

BOSTON, May 23, 1876.

MR. PITT DILLINGHAM, CAMBRIDGE, MASS.

MY DEAR SIR,—As chairman of the Parish Committee of the Harvard Church in Charlestown, the agreeable duty devolves upon me of communicating to you the following vote, passed at a full meeting of the Parish, held last evening in Boylston Chapel:—

"Voted, That the Parish Committee are hereby authorized and instructed to invite Mr. Pitt Dillingham, of Cambridge, to become the pastor of this Church and Society . . ."

In pursuance of this vote, I have the pleasure of inviting your acceptance of the call which it contemplates, in the name and on behalf of my colleagues and of the Parish.

Awaiting your reply,

I am, my dear Sir, with much regard, sincerely yours,

H. H. EDES, *Chairman.*

To this letter came the following reply, which was read from the pulpit by the Rev. Andrew P. Peabody, D. D., on Sunday, July 2, 1876 : —

CAMBRIDGE, June 28, 1876.

Mr. H. H. EDES, *Chairman of the Parish Committee of the Harvard Church in Charlestown, Mass.*

MY DEAR SIR, — Your official communication of May 23, made in the name and on behalf of your colleagues and of the Parish, informing me of the vote of said Parish, which invites me to become the pastor of the Harvard Church and Society, . . . was duly received.

Allow me to say in reply, that, after the careful, and indeed anxious, consideration due to so important a matter, I accept the call. . . .

I beg to express my sense of obligation to the members of the Harvard Church and Society, and to say that it is not without hesitation that I have resolved to assume the privilege and responsibility so kindly offered me by them.

Remembering at once the traditions and the present necessities of the Parish, it could not be otherwise. I go, however, with the serious hope that their expectations may not be disappointed, and in the belief that with their earnest and united support even weak hands may become strong. I doubt not that this support, so all-essential, will be given beyond desert; and I certainly trust that I shall not be found wanting in my response to it.

Thanking the Society for the opportunity afforded me of working with them for the upbuilding of their Church and of the "Christian Republic" among men, and hoping, under Providence, for a successful future,

I am, my dear Sir, very truly yours,

PITT DILLINGHAM.

Arrangements for the ordination of the pastor-elect were seasonably made, as will be seen by the following extracts from our records : —

Aug. 30, 1876. The Parish Committee

Voted, That the Chairman and Mr. A. E. Cutter be a committee, with full powers, to confer with Mr. Dillingham, and make all necessary arrangements for the ordination.

September 3, 1876. At a meeting of the members of the Church, held at the close of the communion service this morning, Deacon Frothingham in the chair, the following votes were passed, on motion of Deacon Cutter : —

Voted, That the Church approve the action of the Parish in extending a call to Mr. Pitt Dillingham of Cambridge, to become the pastor of this Church and Society, and concur in the choice.

Voted, That a committee of three members be now appointed by the Chair to co-operate with the Parish Committee in making arrangements for the ordination of the pastor-elect.

The Chair then appointed Messrs. Cornelius S. Cartè, William Murray, and I. Homer Sweetser as a committee of ordination on the part of the Church.

Wednesday, Sept. 12, 1876. The committee of arrangements for the ordination, consisting of Messrs. Henry H. Edes and Abram E. Cutter on the part of the Parish, Cornelius S. Cartè, William Murray, and I. Homer Sweetser on the part of the Church, met this evening at Mr. Edes's residence, No. 69 High Street.

Mr. Edes was chosen chairman of the committee.

Voted, That the ordination be on Wednesday, Oct. 4, 1876, at 3 o'clock P. M.

The Chairman submitted a form of letter-missive to be sent to the Churches to be invited to the Council, and also a list of the Churches to be invited, both of which the committee voted to adopt.*

Voted, That the Chairman, on behalf of the committee, invite the Protestant Clergy of Charlestown to be present at the ordination, and to dine with the Council, as follows :—

REV. A. S. TWOMBLY.	REV. W. R. CLARKE, D. D.
REV. W. W. BOYD.	REV. H. L. KENDALL.
REV. W. T. STOWE.	REV. A. B. KENDIG.
REV. T. R. LAMBERT, D. D.	REV. W. O. HOLMAN.

Voted, That, in view of the intimate relations which always have existed between this Church and the College at Cambridge, the Chairman address a letter to President Eliot, and request his presence at the ordination, and that he dine with the Council.

Voted, That the Chairman invite Mr. Charles E. Grinnell, our former pastor, but now a member of the legal profession, to be present at the ordination and to dine with the Council.†

September 24, 1876. The Committee of arrangements

Voted, That the Deacons and Messrs. Sweetser, Wilson, and Forster of the Parish Committee be invited to dine with the Council.

The following gentlemen served as marshals and ushers on the occasion of the ordination :—

HENRY H. EDES, <i>Chief</i> ,	} <i>Marshals</i> .
I. HOMER SWEETSER,	
FRANK ELIOT SWEETSER, <i>Chief</i> ,	} <i>Ushers</i> .
WILLIAM RUSSELL AUSTIN,	
LUTHER CLARK REDFIELD,†	
EDWARD FRANCIS HODGES, M.D.,	

* The letter-missive, the list of invited churches, and the proceedings of the Council are printed on pages 4-7.

† Mr. Grinnell's absence from the Commonwealth on the day of the ordination precluded his acceptance of the invitation of the committee.

‡ Mr. Redfield and Dr. Hodges, although not members of the Parish, very kindly consented to serve in the stead of two gentlemen who were prevented, at the last moment, from performing the duties assigned to them. Mr. Redfield died during the preparation of these pages for the press, Jan. 15, 1877, after an illness of less than a week.

The following letter was addressed to President Eliot, in pursuance of a vote of the committee : —

CHARLESTOWN,

BOSTON, September 25, 1876.

CHARLES W. ELIOT, LL.D., CAMBRIDGE.

MY DEAR SIR, — As Chairman of the Committee having in charge the arrangements for the ordination of Mr. Pitt Dillingham, as pastor of the Harvard Church in Charlestown, on the fourth proximo, the agreeable duty of inviting your presence on that occasion devolves upon myself by vote of my colleagues.

I may be permitted to recall at this time the intimate, though unofficial, relations which ever have obtained between the College and this historic Parish during the entire period of its existence.

Its first pastor, the Rev. Thomas Prentiss, was graduated in the great Class of 1811, which contained such a galaxy of men eminent in all the learned professions. The Council which ordained him, comprising the most eminent divines in New England, was presided over by the gentle and revered President Kirkland, who preached the sermon on that occasion, and who, after six months had elapsed, was called to be one of the pall-bearers at the funeral of his young friend, whose funeral sermon was preached by the younger Ware, afterwards a professor at his Alma Mater.

The Council which ordained our second pastor was in no respect less distinguished than that which had preceded it ; nor was the candidate for settlement less worthy of such honor. Again did President Kirkland preside at the Council, which included Channing and Lowell and the Wares, father and son, the latter preaching the sermon. After more than a score of years, Dr. Walker, as you are well aware, resigned, in 1839, to accept the Alford Professorship of Moral Philosophy at Cambridge, from which he was called to adorn the chair so ably filled to-day by yourself.

Of my honored friend Dr. Ellis, and of his successor, who is now laboring in another profession, I forbear to speak further than to mention the facts of their graduation at Cambridge, and the official relations to the College sustained by the former in years past. In both of the Councils convened for their ordination (or installation) the College has been represented by distinguished gentlemen.

Mr. Dillingham, though not a graduate of Harvard in the academic department, is an alumnus of the Theological School, thereby preserving, in a degree, the continuity of that influence which the College ever has exerted over this people through its alumni.

In view of all which I have attempted here to state briefly, the committee feel that it would be peculiarly gratifying to the Parish if you would consent to be present, in your official capacity, at the approaching ceremony of inducting to office a successor to those whose labors in the past have shed much lustre upon the College.

I enclose a copy of the letter-missive, appended to which is a list of the churches invited to representation in the Council. By it you will observe that dinner will be served at half-past one o'clock in Boylston Chapel, at which the committee hope you will find it convenient to be present.

With sentiments of the highest respect, I am, my dear Sir, sincerely yours,

H. H. EDES, *Chairman.*

President Eliot's reply to this letter was in the following words :

CAMBRIDGE, 30 September, 1876.

MY DEAR SIR, — I sincerely thank you for the courteous invitation which you send me to attend the ordination of Mr. Pitt Dillingham, as pastor of the Harvard Church in Charlestown, on the fourth of October.

The Church is dear to the College, not only because it bears the name of Harvard, but also because from it the revered Dr. James Walker came to the service of the College. I regret that the pressure of my official duties in this first week of the term obliges me to decline the polite invitation of your committee.

Permit me, dear Sir, to add my thanks for the kind invitation to your house which accompanied your official letter on behalf of the committee of the Parish, and to express my regret that I am not able to accept it.

Believe me, dear Sir, with sincere regard, very truly yours,
H. H. EDES, Esq. CHARLES W. ELIOT.

The following were the only replies to the invitations extended to the clergy of Charlestown received by the committee : —

CHARLESTOWN, 27 September, 1876.

H. H. EDES, Esq., *Chairman*.

MY DEAR SIR, — Your invitation to be present at the installation of Rev. Mr. Dillingham and to dine with the Council is fully appreciated in its neighborly thoughtfulness and Christian courtesy.

I regret that on that day I have made arrangements to be in Hartford at the meeting of the American Board of Foreign Missions. Otherwise I should most certainly accept your kind invitation.

I am, dear Sir, yours most truly, A. S. TWOMBLY.

PRESCOTT HOUSE, September 28, 1876.

H. H. EDES, Esq., *Chairman*.

DEAR SIR, — It will give me great pleasure to accept your courteous invitation, and to assist in welcoming to our city a brother about whom I have heard so many good things.

I am fraternally yours, W. W. BOYD.

After the adjournment of the Council, the proceedings of which have been presented on previous pages, the members, with the invited guests, were escorted by the committee of arrangements from the church to Boylston Chapel, where dinner was served at half-past one o'clock. The Chairman of the committee of ordination presided. Upon his right were seated the pastor-elect, the Rev. Edward Everett Hale, Prof. Edward J. Young, and Dr. Henry Lyon ; upon his left sat the Rev. Dr. Peabody, the Rev. Dr. Newell, the Rev. Dr. Rufus Ellis, and Prof. Joseph Lovering. The company being seated, the Rev. Dr. Peabody asked a blessing, and after the dinner the Rev. Mr. Boyd of the Baptist Church returned thanks. On rising to welcome the gentlemen who were present, the Chairman reviewed briefly some of the most inter-

esting events in the past history of the Parish, and reminded his hearers that we had with us upon that occasion a gentleman who for the third time represented the University Church at Cambridge in the councils convened for the settlement of a pastor of the Harvard Church in Charlestown, — referring to Professor Lovering, who, for half a century, enjoyed the privilege of an intimate friendship with President Walker. In response to the Chairman's call, Prof. Lovering spoke feelingly of Dr. Walker and of his own early recollections of the Parish, of which his father was one of the earliest members. Mr. Hale was subsequently called upon to speak for the clergy. He referred to the exceptionally large number of distinguished men who were graduated at Cambridge during the period of the Embargo and the war with England ; and attributed the fact to the unprecedented depression of commercial interests in New England at that time, which undoubtedly induced many young men to enter the College who, had the times been more prosperous, would have entered mercantile life. At the conclusion of Mr. Hale's remarks, the Council and invited guests proceeded in procession to the meeting-house, under the escort of the marshals. The moderator of the Council, and those members of it to whom parts had been assigned, took seats in the pulpit with the pastor-elect, who was arrayed in his official robes ; while the other members were seated in the body of the house in pews especially reserved for them.

The services were opened by an organ voluntary, after which the Rev. Dr. Newell stated the proceedings of the Council. The exercises then proceeded in accordance with the formal assignment of parts.

The floral decorations were confined to the pulpit, which was heavily festooned with ropes of smilax interspersed with rosebuds, and to the communion table upon which rested a large basket of choice flowers. The house was well filled ; and the services, which were all of the highest order of excellence, occupied about two hours and a half in the performance, closing at half-past five o'clock.*

At the conclusion of the public services, and throughout the evening, the Pastor, the members of the Council, and many invited guests were socially received and entertained by the Chairman of the Parish Committee at his residence, No. 69 High Street.

The weather upon the day of the ordination was fine, and contributed much to the enjoyment of those who were present upon the occasion.

* An account of the ordination appeared in *The Christian Register* of October 14, 1876. There were other accounts in the Boston daily newspapers, as well as in our local prints.

A short time after his settlement here, Mr. Dillingham was married, Dec. 13, 1876, to Miss Allina Mary Livermore, daughter of the Rev. Leonard Jarvis Livermore, of Cambridge.

A list of Mr. Dillingham's publications is subjoined : —

LIST OF PUBLICATIONS.

- Physical Culture. An Essay. Printed in the December number of "The Dartmouth" for 1872, vol. vi. pp. 415-418. 8vo. Hanover, N.H. 1872.
- Christianity's Two-fold Symbol. An Essay. Printed in the May number of "The Unitarian Review" for 1879, vol. xi. pp. 469-478. 8vo. Boston, 1879.
- Thomas Bellows Wyman and his Book. A tribute; and a notice of "The Genealogies and Estates of Charlestown." Printed in "The Charlestown News" of June 14, 1879.
- The Business of the Modern Christian Church. A Sermon preached in the Harvard Church in Charlestown on the first Sunday after his ordination, Oct. 8, 1876. [Printed on pp. 39-52 of this volume.] 8vo. Boston, 1879.
- Extracts from a Sermon preached in the Harvard Church in Charlestown, at Easter, April 1, 1877, being the Sixtieth Anniversary of the Gathering of the Church. [Printed on pp. 256-257 of this volume.] 8vo. Boston, 1879.


CONCLUDING NOTES AND OBSERVATIONS.

THE unavoidable delay in bringing these pages before the Parish affords opportunity for recording in print some events which have occurred since Mr. Dillingham's ordination.

On Thursday evening, Nov. 16, 1876, Mr. Francis Boylston Austin held a reception at his residence, No. 58 High Street, to which the entire Parish was invited to meet the Rev. Mr. Dillingham.

OUR SIXTIETH ANNIVERSARY OBSERVED.

The sixtieth anniversary of the gathering of the Church was appropriately observed at Easter, April 1, 1877. On the front of the pulpit, which was decorated with flowers, was placed a tribute to the memory of Mr. Thomas Osgood, one of the first deacons of the Church, and his wife, Mrs. Hannah (Stevens) Osgood. It was sent by the Rev. Dr. Samuel Osgood, of New York, and his surviving sisters, — children of Deacon Osgood, — and consisted of a monogram, the letter **T** being made of wheat, the **H** of pansies, and the **O** of ivy. The sermon, preached by the pastor from the text 1 Corinthians, xv. 17-20, was appropriate alike to the season and to the event especially commemorated. The selections from Scripture were read from the volumes first presented by Mr. Hurd, which were in use sixty years before. Upon the Communion-table stood a large floral cross, which was surrounded by all the sacramental vessels presented by Mr. Hurd in 1817, and the baptismal basin, given by the Hon. Josiah Bartlett the same year. The large congregation included a great number of former members of the Church and Society now resident in other places. It was a matter of regret that neither of the then four surviving members of the Church, admitted during Mr. Prentiss's ministry, was able to be present. It is believed that Mrs. Abraham Andrews (admitted in 1829) was the Senior member of the Church present upon the occasion. After



conclusion of the services, the floral cross was taken to Cambridge and presented to Miss Margaret Ruthven,—the oldest survivor among those communicants who were admitted during Dr. Walker's ministry,—who had given substantial proof of her continued interest in the place of her former residence by sending her check for a handsome sum, as an Easter offering to the *Winchester Home*.

From Mr. Dillingham's commemorative sermon we make these extracts :—

It may not be inappropriate in this connection to mention a matter very much our own. The verses—"Then they also which are fallen asleep in Christ are perished," and "we of all men are most miserable if in this life only we have hope in Christ"—do very specially concern us to-day, not only as individuals but as a Parish. I indeed have been connected with you so short a time, that I hesitate as I use the word *us*, lest it seem unfitting. Others have labored through the long years ungrudgingly, and I have entered into their labors. This is a law of life which I would reverently remember. I have in mind, however, one who in all was associated with you only as long as I have been already,—six short, and yet long, months. His name I have no hesitation in binding closely with your own. He it was under whom your existence as a church auspiciously began sixty years ago this Easter morning. His serious soul would be the first to despise any fulsome adulation of his memory; but he surely cannot take it amiss if, on an occasion like the present, we endeavor to remember him as he was. To do this is to be thankful that the man who was chosen to nurture the infancy of a new church of the Lord, to give a primal impulse to a new religious movement in this neighborhood, had the sober purpose, the prudent yet courageous mind, and the Christian spirit of Thomas Prentiss.

His was a trying opportunity, a heavy responsibility, and that he improved the one, and carried himself faithfully and successfully under the other, is the affectionate and undisputed testimony of History. Rarely, it is safe to say, has a man entered the ranks of the ministry with more consecration, with a more genuine interest in his work. The gospel of Jesus Christ—the glad tidings of historical Christianity—was a great, a divine, thing to him. Fearless inquiry only led him to perceive afresh the power, yes, the sublimity, of the New Testament dispensation. By this gospel his heart as well as his intellect would appear to have been most thoroughly engaged. Hence he not only made himself respected as a preacher, but he was beloved as a pastor. Seldom, it is said, has a young man in so short a time so won the affectionate regard, the admiring esteem, of a parish.

The choice of such a man, however,—the generous esteem in which he was held,—speaks much for those who selected and so regarded him. Indeed the character of Mr. Prentiss would seem but a short-hand revelation of the parish to which he ministered. If that parish had wealth, cultivation, intelligence, it had also things of more worth still; namely, serious Christian life and solid Christian principle. But of the first members of the Harvard Church and Society you indeed know more than I, and I cannot be expected to give information. I will venture, however, upon this sixtieth birthday, briefly to recall to your minds the

decided characteristics of both minister and people as they assembled for the first time in the old meeting-house on yonder hill. Refreshing our memories with the scene of that opening day, even with some of its slight details, we may be stirred helpfully by its spirit. The erect, manly, gray-eyed man who ascends the pulpit stairs for the first time as a minister and pastor, is Thomas Prentiss. His presence has about it an air of consecration, of genuine piety. Before him is seated a congregation of men and women, who, in deep seriousness of soul, are taking a new, an eventful, step towards Christian liberty and life. In the spirit of peace and good-will they have quietly withdrawn from the Mother Church, to establish a new altar; an altar of their own around which they may worship God according to the dictates of individual conscience in the light of unfettered Reason, in the wise liberty of the children of God.

How earnest, my friends, were the prayers which went up that morning from the young pastor and his flock! In how serious a light must they have looked upon their position, and upon the work which lay before them! They did in truth *consecrate* themselves to that work, in the hope that it might endure, that it might bless and educate, before God, both their children and their children's children. Yes, we have evidence that the founders of this parish were in earnest about their religion, and it is *much* to be in earnest over so high a concern. May we catch and keep, by generous contagion, something of that earnestness, as we think of them to-day, and may we endeavor to consecrate *ourselves* to the work which they so well began. Let our prayers ascend to the Great Father of Light, for a further bestowal of his blessing upon us and our endeavors. Let the petition reach him from our hearts, that we may prove worthy of our inheritance and equal to the task which that inheritance brings with it. Let us determine to preserve with a careful, with a reverent, hand whatever was good in the work of our fathers, keeping ourselves, as they kept themselves, loyal to the truth and to Christ, seeking to preserve this parish as "a burning and a shining light," which men of our generation and neighborhood shall see, and thank God for; and endeavoring thereby to fit ourselves and all within our reach for the Church Triumphant, the church above. It is a pleasant and an inspiring thing to have a good past. It is a more difficult thing to make a good present. Nothing but a serious, a deep-minded, conviction of the eternal truth which lies at the heart of the glad tidings of Jesus Christ, and an awakened, a full-hearted affection for the work, both within and without, which falls to us as believers in those glad tidings, will enable us to do what it belongs to us to do, as members of this Christian congregation. The work of the Fathers can stand, only by being *carried forward*. Let us then, I say, make this day a starting-point for a further development of life. Let us feel the dignity, the enduring worth of the task we are engaged in, even as did those true and earnest men and women who made our past to be what it is. So shall we in some measure fulfil, answer to, the deep-breathed prayers which rose to heaven on that eventful, that auspicious first day. Let not ours be the shame of having proved recreant to a great trust, of having disappointed the just expectations of those who through earnest work and living gave us a large and a holy inheritance.

PLATE PRESENTED TO THE CHURCH IN MELROSE.

We already have mentioned (on page 74) the vote of the Church, passed Feb. 4, 1859, by which the service of plate presented by Mr. Hurd was given to the Church in Malden. Upon the dissolution of the Malden Society, the vessels were returned to the Rev. Dr. Ellis, who subsequently loaned them to the Church in Melrose. The approach of the anniversary of which we have just spoken increased the desire, long felt by many of the communicants, that the Church might resume its ownership and possession of the service here referred to. Overtures, accordingly, were made to the proper officers of the Church in Melrose for the return of the vessels; and the request of the Harvard Church was immediately complied with. The following correspondence passed between the two Churches at a subsequent day, which fully explains itself:—

CHARLESTOWN,

BOSTON, April 26, 1877.

To the Church of the Congregational Unitarian Society in Melrose:

BRETHREN, — Your Christian courtesy in so cheerfully acceding to the request of the Harvard Church in Charlestown, for a return to it of the Service of plate for several years in use on your table for Christian ordinances, calls for special acknowledgment.

The service is especially valued by the older members of our Communion from the fact of its having been presented to the Church when it was gathered, by Joseph Hurd, Esq., an early member of the Church and of the Society.

The ladies of the Harvard Church, in token of their appreciation of your courteous consideration, have accordingly arranged to present you with a Communion Service to replace that which you have returned; and on their behalf I have the pleasure of forwarding for your acceptance the vessels which accompany this communication.

Yours in Christian Fellowship,

H. H. EDES,

Chairman of the Parish Committee.

The Service consists of

One flagon,

Two goblets,

Two dishes.

MELROSE, MASS., May 22, 1877.

To the Ladies of the Harvard Church, Charlestown, Mass.:

DEAR FRIENDS, — Your valuable gift of a Communion Service, with the accompanying letter of H. H. Edes, Esq., Chairman of your Parish Committee, was received by the hands of Abram E. Cutter, Esq., on Thursday, May 3d, and the Service was used for the first time on the following Sunday.

Upon that occasion the letter of Mr. Edes was read, and the circumstances attending the gift and the loan and return of the former Service were related to the Society.

In accordance with a vote then passed, we now write to assure you that your kindness in allowing us the use for many years of a Service which old associations have rendered precious to you, and your thoughtful generosity in replacing it by the one we have just received, are heartily appreciated by our people. We have been instructed by them to have a suitable inscription engraved on the flagon ; so that this Service will remain a permanent reminder of your friendship towards a younger Sister Church.*

With earnest wishes for the prosperity of your Parish,

We remain

Gratefully yours,

NATHANIEL P. JONES, <i>Chairman</i>	} <i>of the Standing Committee of the</i>	
THOMAS B. PECK, <i>Secretary</i>		
NATHANIEL SEAVER, JR., <i>Pastor.</i>		
		<i>Melrose Unitarian Society.</i>

In May, 1877, an elaborate and exhaustive opinion, by J. D. Bryant and I. Homer Sweetser, Esqs., upon the encroachments of Mr. Increase S. Wheeler, of Framingham, upon the rights of the Parish in and to the passage-way leading from Main Street to Boylston Chapel, was received by the Parish Committee, who had requested it, and by its vote the document was recorded at length in the Society's Records, vol. iii. pp. 138-148.

On the 22d of October, 1877, a meeting of the parishioners was held in Boylston Chapel, at which a committee was appointed, at the request of the pastor, "on the Social Welfare of the Parish." Under the auspices of this committee and their successors, four or five successful social gatherings have been held in the Chapel during each of the last two winters.

Owing to the fact of the hymn-book, compiled by the Society's request for its use by the Rev. Dr. Ellis, being out of print, and the large expense a new edition would entail upon the Parish, and for other reasons presented by the Pastor in his discourse on Sunday, Nov. 11, 1877, the congregation, at a meeting held on Sunday morning, Dec. 9, 1877, voted to adopt the *Hymn and Tune Book . . . and Services for Congregational Worship*, recently issued, in a revised edition, by the American Unitarian Association. The volume was used by the Society, for the first time, on Sunday, Jan. 6, 1878.

December 16, 1877, the Parish voted to accept an invitation to join the "Suffolk Conference of Unitarian and other Christian Churches," and also to maintain its relations to the "South Middlesex

* In 1845, upon the gathering of the First Congregational Society in Somerville, parishioners of the Harvard Church in Charlestown contributed the sum of one thousand dollars towards the cost of building a meeting-house for the new Society, many of whose members had been connected with this Parish in previous years. A piece of plate for the Communion table of the Somerville Church was also given by members of this Church.

At the dedication of the meeting-house of the Somerville Society, Sept. 3, 1845, the Rev. Dr. Ellis preached the sermon, which was printed at the time. *Vide ante*, p. 227.

Conference," which had existed since May 21, 1867, when the Society first voted to send delegates to its meetings. Prior to the last-named date, this Parish had always been identified with the Unitarian Churches in Boston, in all ministerial conferences and work ; and the names of all its ministers are borne on the roll of the Boston Association of Congregational Ministers.

FIFTIETH ANNIVERSARY OF THE SUNDAY-SCHOOL.

The completion of a half-century since the establishment of the Sunday-school * connected with this Society was celebrated in the meeting-house on the afternoon of Sunday, March 3, 1878, at 3 o'clock. A large congregation, composed of past and present teachers, pupils and friends of the School, was present, notwithstanding the unfavorable weather ; and it is worthy of remark that Miss Catharine Stetson, Mr. George Johnson, and Mr. Peter C. Jones, three of the teachers who took classes in March, 1828, when the School was organized, were to be seen among the audience. There were also present some of the original pupils of the School. Addresses were made by the Pastor, the Rev. Andrew P. Peabody, D.D., and Mr. William H. Baldwin. The Annual Report of the Superintendent, Mr. I. Homer Sweetser, contained an interesting historical sketch of the School. The singing was mostly by the children. The choir of the Society sang an Anthem, and Miss Mary Beebe the beautiful solo entitled "Consider the Lilies." The floral decorations consisted of a star, placed upon the front of the pulpit, and a large basket of choice flowers, which stood upon the Communion-table until the close of the services, when they were distributed among the children. The services occupied about two hours, and were unusually interesting. The printed programmes used upon this occasion bore upon the last page the following summary of events and list of superintendents connected with the School :

* The Sunday-school is now a corporation, established under the laws of the Commonwealth of Massachusetts, and therefore competent to hold and administer such funds as may hereafter be bequeathed to it. The articles of agreement to form an association under the General Law of 1874, "to administer the business affairs of the Harvard-Church Sunday-school in Charlestown," were signed on the evening of March 2, 1878,—the actual anniversary of the establishment of the School in 1828. The requirements of the Statutes having been complied with, a Charter, or Certificate of Incorporation, was issued by the Secretary of the Commonwealth Dec. 31, 1878, incorporating Pitt Dillingham, Isaac Homer Sweetser, Henry Herbert Edes, Robert Willard Greenleaf, Calvin Proctor Sampson, Frank Eliot Sweetser, and Horace Waldo Forster, their associates and successors, as *The Harvard-Church Sunday-school Corporation*.

HARVARD CHURCH SUNDAY-SCHOOL.

Gathered	March 2, 1828.
Vestry in Wood Street occupied	June 21, 1829.
Steeple-Chamber utilized for Juvenile Classes	March 30, 1834.
Boylston Chapel Dedicated	Dec. 3, 1835.
*THOMAS MARSHALL *SAMUEL BIGELOW *CHARLES FORSTER }	Directors 1828 to 1830.
*SAMUEL BIGELOW	Superintendent . . 1830 „ 1833.
*CHARLES FORSTER	Superintendent . . 1833 „ 1845.
CATHARINE STETSON	Sup't Juvenile Dep't 1834 „ 1835.
HENRY-KNOX FROTHINGHAM	Ass't Superintendent 1835 „ 1845.
HENRY-KNOX FROTHINGHAM	Superintendent . . 1845 „ 1850.
CORNELIUS-SOWLE CARTEE	Ass't Superintendent 1845 „ 1850.
CORNELIUS-SOWLE CARTEE	Superintendent . . 1850 „ 1852.
HENRY-KNOX FROTHINGHAM	Superintendent . . 1852 „ 1860.
WARREN-PARKER TYLER	Ass't Superintendent 1857 „ 1858.
SAMUEL-GRIDLEY STUDLEY	Superintendent . . 1860 „ 1872.
ISAAC-HOMER SWEETSER	Superintendent . . 1872.

July 7, 1878. After the communion service, on motion of Deacon Sweetser, seconded by Deacon Cutter, the following vote was passed, *unanimously*, by the Church :—

Voted, That for the purpose of defraying the cost of printing the recently prepared History of the Church and Society, the Treasurer hereby is authorized to expend, out of the funds in his hands belonging to the communicants, a sum not exceeding five hundred dollars.

In a letter addressed to the Pastor, strongly recommending such an appropriation, as subsequently was made by this vote, the Treasurer of the Church, Deacon Frothingham, says : “The Church has a fund of some nine hundred dollars. In former days this fund has been resorted to in cases of emergency, such as when a new organ has been furnished, a new service for the Communion-table provided, or when the admission of some member of the Church, without means, was secured at the *Winchester Home for Aged Women*.”

Sept. 17-20, 1878. The Parish was represented in the “National Conference of Unitarian and other Christian Churches,” held in Saratoga, by the Pastor, Mr. Henry H. Edes, and Mr. William Murray.

THE PARISH DEBT EXTINGUISHED.

Upon the retirement of the Rev. Dr. Ellis from our pulpit, in 1869, the Parish, for the first time in more than half a century, was entirely free from debt; but it was not destined to remain so.

Several unfortunate events conspired to involve the Society again in pecuniary embarrassment, from which, until the present year, it was unable to extricate itself. But at the time when our financial responsibilities were the heaviest, there was, in a neighboring city, a staunch and trusted friend, — “a worthy and generous child of this Church,” — who, upon a bed of sickness and long-suffering, held the Church in affectionate remembrance.

On the 5th of April, 1879, a letter was received by a member of the Parish Committee, intimating a purpose, on the part of the writer of it, to offer to the Society the sum of five thousand dollars towards extinguishing its mortgage debt if, in his opinion, the parishioners would, within a reasonable time, raise the balance of the debt, and thereby relieve the Parish from all incumbrance upon its property. Assurance was at once given that, should such an opportunity as was hinted at be presented to the Society, it would be most cordially embraced. On the 8th of April a second letter was received, formally offering the sum of five thousand dollars for the purposes just named, payable in three months from April 4, 1879, upon condition that the additional amount requisite to procure the discharge of the mortgage upon the meeting-house should be raised by the parishioners within the same period of time ; and expressing the wish that the amount so raised might be contributed to by *all* rather than by a few. Only one other condition was attached to the gift, — that the donor's name should be withheld from all but the three members of the Parish Committee, who had been already consulted respecting the proposal. The sum to be raised among the parishioners was readily secured in three days ; and that Easter morning (April 13th), when public announcement was made that the means for paying our debt were at our command, was a more than joyous one. After the conclusion of the Communion-service at Easter, the beautiful cross which adorned the table was taken to the home of our generous benefactor. The quick compliance of the Parish with the conditions attached to the gift secured a much earlier remittance of it than was promised. It was received April 30, 1879. After some necessary delays, the mortgage-note was paid, and the mortgage discharged on the fifteenth of the following month.

At the annual meeting of the Parish, April 29, 1879, on motion of Mr. Henry H. Edes, the following preamble and resolutions were unanimously adopted : —

Whereas, A generous friend of this Church and Society recently offered, through a member of the Parish Committee, the munificent sum of \$5,000,

towards paying the present mortgage debt of the Society, amounting to \$6,000, upon condition that the balance should be raised among the parishioners within three months from the 4th day of April, 1879; and upon the further condition that the name of the donor should not, for the present, be made known; and

Whereas, The sum required to make the donation available was readily secured in three-days after the offer was formally made, it is hereby

Resolved, That the grateful acknowledgments of the Parish are hereby tendered to our unknown benefactor for this timely and most acceptable gift; and as an earnest of our appreciation of this noble effort to enable the Society to regain a measure of its former prosperity, we pledge ourselves to a constant endeavor so to regulate our expenditures in the future, that our income shall not be exceeded, and that our property may remain unincumbered.

Resolved, That an attested copy of the foregoing preamble and resolution be transmitted by the clerk, through Mr. Edes, to our unknown friend and benefactor.

We cannot forbear expressing our admiration of the spirit in which this gift was offered and subsequently tendered. Truly did our benefactor obey the precept of the Master: "Let not thy left hand know what thy right hand doeth." She requested that no public announcement of her name ever should be made from our pulpit; and only upon our earnest solicitation for permission to mention it otherwise was her reluctant consent afterwards obtained. It is now our privilege to record in print that the Parish is indebted, for this generous benefaction, to Miss Martha Rebecca Hunt, whose constant and ever-renewed interest in every measure designed to advance the interests and welfare of the Harvard Church has been so often manifested, in times past, in a substantial, but never conspicuous, manner. Her father, the late Mr. Reuben Hunt, has already found commemoration in these pages for his acts of benevolence. He was one of the "Fifty Subscribers" by whom this Society was originated; a life-long friend to his chosen religious home; and one of the half-dozen persons only who, during the whole period of our history, have observed that ancient and excellent custom of making to the Church a testamentary bequest.

The following preamble and resolution were also adopted at the annual meeting, April 29, 1879, on motion of Mr. William Murray:

Whereas, Our honored friend and associate, Mr. Isaac Sweetser, has, much to our regret, declined to become again a candidate for re-election upon the Parish Committee, it is hereby

Resolved, That the thanks of the Society are hereby tendered to Mr. Sweetser for his faithful services during the past six years; and the Society embraces this opportunity to place upon its records an expression of its high appreciation of his unceasing devotion to the varied interests of the corporation, and of his generous and substantial coöperation in all plans devised to advance the interests of the Church and Society.

JOSEPH HURD.

As we go to press, with this concluding chapter of our work, we are favored by the Rev. John H. Morison, D.D., with an interesting sketch of Mr. Joseph Hurd, whose granddaughter he married, together with a copy of Mr. Hurd's letter to Dr. Morse, asking for a dismission from the First Church to the Second, in April, 1817. As Dr. Morison's communication adds much to our previous knowledge of Mr. Hurd's life and character, sketched in our note on pages 123-124, we make from it these extracts, and print entire the letter to Dr. Morse :—

Joseph Hurd, the son of Benjamin and Grace (Easterbrook) Hurd, was born in Boston, Dec. 21, 1752. But the greater part of his life was spent in Charlestown. His wife was Hannah Kettell, of Concord, and it was there that they began housekeeping at the beginning of the war. But his wife must have been left there much alone, for he was engaged in some way in furnishing supplies for the army, and this involved long journeys on horseback through the whole country, then of course very much unsettled, and much time spent in the winters at Philadelphia while Congress was there. And he liked to recall the days when he sat every Sunday at church directly behind General Washington.

He had very few advantages of education, and this was a source of regret to him as long as he lived. But sterling good sense and activity of mind supplied the deficiencies of education. As a business man he was remarkably successful, so that, while yet a young man, he withdrew from the business which he had established, and, at the age of forty, thinking that he had money enough, he was glad to free himself from the perplexities and uncertainties of trade. From that time during the remaining forty-nine years, although he afterwards entered largely into commerce, his life was one of comparative leisure, and he found time to enlarge and enrich his mind by an acquaintance with the best literary and theological works then current. Among prose writers, Franklin was, perhaps, his favorite. He seemed to know the Bible, especially the New Testament, by heart, and in particular St. Paul's writings and all the texts bearing on the Unitarian controversy. He regarded as one of the most important events of his life the transferring of himself and his family from Dr. Morse's church to Mr. Prentiss's,*

** To the Church of Christ under the Pastoral Charge of the Rev. Dr. Morse.*

REVEREND AND BELOVED,—The undersigned church members, being fully impressed with their duty to unite with the church of Christ under the Pastoral charge of the Reverend Thomas Prentiss, request that their relation be transferred to the said church. It is their earnest prayer that the great head of the church would afford you his divine presence; and may the God of Peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of his sheep, through the blood of the everlasting covenant make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ.

We subscribe ourselves with much affection,
April 18, 1817.

JOSEPH HURD,
HANNAH HURD;
RUTH ROGERS [their daughter].

and of this church he was for many years an active, earnest, and generous member. He was an excellent listener, and also a conscientious reader of sermons; and he always maintained that the head of a family was a high priest who should minister daily at the altar, and the morning and evening sacrifice of prayer was never omitted in his home from its first establishment.

He was a public-spirited man, interested in whatever concerned the well-being of society, and especially in whatever related to religion. The church with which he was connected was very dear to him, and he was one of the original subscribers to the Cambridge Divinity School. His home was always open to ministers, and he had his most valued friends among them. He delighted to have them with him, especially on Sunday evening when his wife and children, almost all of whom had a great taste for music, would unite in singing the best songs of those days, with the accompaniment of an organ. And as their Sabbath then began at sunset on Saturday and ended with the next setting of the sun, they did not confine themselves wholly to sacred music. Sunday evening was usually the brightest and happiest of the week.

He was a man of a cheerful nature, fond of a joke, fond of little children (if they behaved well), fond of the society of intelligent people, ready to help those who were willing to help themselves; but he had "no patience with fools," or with lazy and shiftless persons. He disliked uncertainties and inconveniences, and this characteristic may have been one reason for leaving so early in life a prosperous business. "Two things," he used to say, "people should never worry about, — what they can help, and what they can't help." He was determined that his children should have all the advantages which he had felt the want of, and they all received the best education to be obtained at that time. Three of his sons were graduated at Cambridge with high honors, and some were sent abroad to learn in the counting-houses of their father's foreign correspondents whatever they could add to home experience.

Mr. Hurd had always an almost chivalrous regard for women, an unconscious expression perhaps of his life-long admiration of the beautiful woman whom he married, at Weston, on the eleventh of December, 1776, before he was twenty-four years old. They agreed that it was better (to use his own words) "to marry poor and work together;" and his advice to young people was, "marry for love and work for money." He was also fond of saying that "a man must ask his wife if he should be rich."

Perhaps he may have had "the faults of his quality." His clear mental perceptions may have made him rather too fond of giving advice, and his success in life may have developed a little harmless vanity. But his character was as transparent as a child's, and he was absolutely free from envy, jealousy, and all uncharitableness. He was as eminently happy as he was without guile. He never looked backward with regret, but always forward with hope. The new, he always thought, is better than the old. At the age of eighty-five he was erect and alert, with the freshness and activity of a young man, his mind and his affections as much alive and as warm as they had ever been; taking long walks and drives; constantly in his seat at church on Sunday, hardly absent once in a year, morning or afternoon; as bright as ever at the family fireside; everywhere courtly and courteous, and in all his bearing a Christian gentleman.

EDITORIAL NOTE.

As the circumstances under which these Historical Sketches have been written are peculiar, it seems proper that some statement regarding them should be made. The appointment of Mr. Cutter and the writer, by vote of our associates on the Parish Committee, Oct. 8, 1876, to prepare for the press the matter contained in this volume, found the first-named gentleman too much engrossed with other engagements to permit of his taking an active part in the work assigned to us. That labor consequently devolved upon the junior member of the Committee, who alone is responsible for the accuracy of the historical portion of the work, and for the statements and opinions therein expressed ; but, as the Committee of Publication consisted of two members, it was deemed proper in writing to use the plural pronoun, reserving for this concluding note a statement of the reason for so doing. The preparation of the "Sketches" has consumed much more time than it was at first supposed would be required. The theme proved to be most engaging ; and my desire to present with fulness and accuracy whatever it was thought desirable to print has necessitated long and tedious inquiry to ascertain the facts essential to an accomplishment of my purpose. All documents which are here printed have been carefully revised by the originals in all cases where they were extant and accessible. It has been my aim to secure and to preserve in print the names of as many of the persons who worshipped in our first meeting-house as was possible ; and no pains have been spared in my endeavor to make the several lists covering the period 1815-1818 complete. In a great number of instances it has been possible to ascertain baptismal names, which are omitted in the original record ; and these have been supplied, enclosed between brackets.

The preparation of this memorial of the Parish and its ministers has led me to reflect that we owe it to ourselves and to the memory of the two men under whom our life as a religious body began, to commemorate in some visible manner their sterling virtues as men and their great services to this Parish. Mr. Prentiss's remains have lain in our ancient burial-ground for sixty-two years, with no stone or monument or memorial inscription of any kind to mark the spot. It is earnestly hoped that some measures will be speedily taken, either by the Church as a body or by individual members of it, to

remove this just ground for the charge against us of ingratitude and want of respect. While some memorial, however simple, should be erected over Mr. Prentiss's final resting-place, the influence of a memorial tablet of artistic design, commemorating his service here, and placed in our meeting-house, could not be other than beneficial. And if we owe these tributes to the memory of Mr. Prentiss, are we not also under obligation to erect, in an equally conspicuous place, a testimonial of our reverence for the memory of the great preacher and philosopher who succeeded him? Let it be plain and massive, like the man whom we thus would honor; and let us not be thought lacking in a grateful appreciation of what he did for this Church and Society, as well as for the great cause to which the best energies of his life were so long devoted. And while speaking of memorials to those who ministered to us, it may not be out of place to give utterance to an oft-expressed wish on the part of some among us that the portrait of President Walker, which adorns Boylston Chapel, may become the nucleus around which shall slowly gather the faces of his successors, and of some of those earnest and devout men by whom this Parish was founded and so long supported. What better inspiration to do our whole duty in carrying forward the work which they began, and so generously and ungrudgingly sustained, than the sight of their faces in the very place where they, too, were wont to assemble for counsel and action upon the affairs and varied interests of the Church and Society?

There is another matter which I venture to suggest for the serious consideration of the individual members of this Parish; namely, the desirability of creating in the near future, by donation or testamentary bequest, a Church Fund.

It has been said that "a parish with a Church Fund is practically dead;" that unless the people feel the absolute necessity of doing their full share for the maintenance of public worship and the services of religion, they will not do it. Doubtless this objection is valid, to a certain extent, when applied to individual members of a parish; but it is not readily to be believed that the people of this Society ever will fail of a just appreciation of their duties to the State — and to a Higher Power — by neglecting to do their reasonable share in providing the means for maintaining this cherished centre of Christian life as a conservator of public and private morality, and a place where the principles of a pure, liberal, and enlightened religious faith shall always find earnest and intelligent advocates and expounders.

It may not be an agreeable fact to ponder, but, nevertheless, it is a fact, that the people of to-day, in general, do not entertain the same feelings with regard to attendance upon the services of religion and the voluntary support of public worship, which prevailed during the last and preceding generations. Whether the present tendency to non-attendance upon public preaching is merely tentative, or will develop into a fixed custom, is a question which many are now debating ; but it appears clear to not a few minds that this movement, while it may assert itself spasmodically, cannot occasion permanent injury to the Church ; for the public conscience, like "the still, small voice" which has so powerful an influence on individual action, is quickened by calamity and adversity, which are sure to bring with them a severe self-reckoning and a return to long-neglected, or perhaps forgotten, duties. So will it ever be with regard to the public observance of Religion. However great may be the dereliction of duty in one generation, the time surely will come when the aspirations and practices of the fathers will find faithful and earnest devotees. Without the Church and its elevating influences the State cannot exist, save in the condition which history has so often shown to be an unerring precursor of downfall and utter ruin. Is it not, then, worth our while to consider whether we will not strengthen ourselves as a centre of religious life and action against the days of adversity or neglect which every parish, sooner or later, is called to experience ?

The First Parish in Kingston, Mass., is in possession of a fund of considerable amount, that is wisely administered, not by an ever-changing Parish Committee, elected perchance by their own votes at the annual parish meeting, but by a Board of Trustees, chosen for life, which has the power of filling its own vacancies. The Board first chosen was composed of "the wisest and the best" men in the parish, men whose interest in the welfare of the Church was as undoubted as their business capacity was conspicuous ; and who, when filling a vacancy in their own body, naturally would make choice of a man possessing the same qualifications. So well has that fund been administered, that, while the Parish has been enabled to reduce its taxes to a very small percentage by reason of the receipt from the Trustees of a large annual contribution to the parish treasury, the principal of the fund has not been reduced. There can be no danger to the life of a parish from such a fund, nor from its becoming too large, provided it be managed in a way similar to the Kingston plan ; for if the whole of the income be not needed for

parish purposes,— the support of a minister or the providing of an experienced and trained choir,— there never are wanting worthy charities — noble objects of benevolence — upon which any surplus revenue might be judiciously bestowed.

A fund of twenty-five — or even fifty — thousand dollars, vested in and administered by such a self-perpetuating Board of Trustees as I have mentioned, clothed with the largest discretion as to the specific religious or charitable objects connected with or aided by the Harvard Church in Charlestown, to be benefited annually from the income of it, and wholly independent of the dictation of the Parish in its corporate capacity, would not only be no detriment to this Parish, but, on the contrary, would increase tenfold its power for good in this community, by placing in the hands of some of its best-tried friends the means for more efficient and effective service in a wider field of charitable and religious work ; and at the same time provide, in times of prosperity, for days of adversity, such as we have but too recently emerged from. When our fathers came out from the ancient First Parish of this town and founded this Church and Society, they left behind them, in the hands of those to whom they rightfully belonged — without claim or challenge to their possession — all the funds which, for nearly two centuries, by grants and bequests, had accumulated in the treasury of the mother Church. Mr. David Devens, Mr. Reuben Hunt, and Mrs. Elizabeth (Sparhawk) Cole alone, have bequeathed to this Church funds of which only the income can be expended.* Is not their example one worthy of emulation?

It is certain that whoever reads carefully the record which is here made up will find that the right of this Parish to be called historic has been fully established. From its pulpit and pews have gone

* While the Parish is practically free from debt at the present writing, it is not absolutely so. Mrs. Cole's legacy of \$ 500 is invested by the deacons, and produces an actual yearly income. The legacy of Mr. Devens (\$ 1,000), however, was invested many years ago, by the deacons of the Church, in a note of the Parish ; so that while the debt is one of our own to ourselves, it is, nevertheless, an annual drain upon the resources of the Parish, to the extent of the interest due and paid upon the same. While the legacy bequeathed by Mr. Hunt relieved the Parish from the payment of the principal of its debt to him (\$ 2,000), the conditions attached to the bequest required that the Parish shall "annually expend the interest and income thereof for the benefit of the poor ;" consequently no income inures to the Parish from this fund, — on the contrary, it is a source of annual expenditure. From all which it appears that, before the Society can be considered actually and absolutely free from debt, the Parish note for one thousand dollars, held by the deacons, must be paid ; and a further sum of two thousand dollars be secured and invested in such a way that it will yield a usufruct, independently of our Parish tax.

forth men eminent in letters, in all the learned professions, in science, in commerce, and in all departments of the public service, — in statecraft, in diplomacy, and in jurisprudence. It has given to the world two presidents of Harvard College, besides several professors and members of the Corporation, and of the Board of Overseers, and benefactors ; a minister of the United States to the Court of St. James ; an attorney-general of the United States ; a United States senator and two members of the lower house of Congress ; a governor and two secretaries of the Commonwealth, a justice of its Supreme Judicial Court, and members of the Executive Council and of both branches of the Great and General Court ; five of the twelve mayors of the late city of Charlestown, and incumbents of every office of trust and honor within the gift of the town or city. And all within the brief period of sixty years !

During the preparation of this matter for the press, I have had occasion to seek information from many and varied sources. To my many inquiries I have received, in most instances, courteous and cordial replies, expressive of interest in the work. I am under especial obligation to Miss Ann Richardson Knox, Miss Lucy Johnson Walker, Miss Catharine Stetson, and Miss Mary Osgood, for facts concerning our earliest parishioners and the first meeting-house of the Society ; and to the Rev. Dr. Ellis for information respecting persons and events during his ministry. I would also express my grateful acknowledgment to the Hon. Arthur Williams Austin for information of the first importance respecting persons and places in this his former place of abode. To no single individual am I so much indebted for facts concerning our former parishioners and the localities herein referred to as to Mr. Austin.

To my honored friend, the late Mr. Thomas Bellows Wyman, — a member of this Parish from his childhood till his death on the 19th of May, 1878, at the age of sixty years, — I am also indebted for the correction of some errors of statement which he detected in the proof-sheets of the list of church members that were submitted to him for criticism. Mr. Wyman's sudden demise, at the very moment when he was witnessing the fruition of his life's work, created a void which it is not too much to say never will be filled. His magnificent labor of forty years, which since his decease has been given to the world in print under the title of *The Genealogies and Estates of Charlestown*, has set the inhabitants of his native place, as well as all other persons who trace their lineage to the Mother of Boston, under lasting obligation to its author ; and those two remarkable

volumes will remain an enduring monument to his great attainments in the science of genealogy, and a testimony to his scrupulous accuracy of statement, his fidelity to self-imposed duty, his extraordinary perseverance and patience, and, above all, to those who knew him best, will they speak of his disinterested devotion to an idea and to a noble purpose. At the time of Mr. Wyman's decease, these Historical Sketches of the Harvard Church were nearly completed; but by his dying request the writer found himself charged with the arduous task of conducting *The Genealogies and Estates of Charlestown* through the press. Compliance with that request seemed, at first, to be out of the question, because of the time necessary to a proper discharge of the duty thereby to be assumed. Yet considering the circumstances under which the request was made, it was not possible to refuse it. And so this work was laid aside, and its publication delayed for more than a year. It is hoped that the delay thus occasioned will be pardoned by the Parish, now that the necessity for it has been set forth.

The illustrations which appear in this volume have been contributed at the private expense of present, or past, members of the Society.

HENRY H. EDES.

69 HIGH STREET,
CHARLESTOWN,
December 31, 1879.

ADDENDA ET CORRIGENDA.

Add to List of Proprietors, on pp. 95-96.

Lawrence, Charles Richard, 43.
 Sampson, Calvin Proctor, 108.
 Sweetser, Frank Eliot, 29.

Add to List of Parish Clerks and Parish Treasurers, on p. 97.

Cornelius Sowle Cartee, 1878, 1879.

Add to List of Members of the Parish Committee, on pp. 98-99.

Henry Herbert Edes, 1878, 1879.
 Isaac Sweetser, 1878.
 Abram Edmands Cutter, 1878, 1879.
 Edward Jacob Forster, 1878.
 Calvin Proctor Sampson, 1878.
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 Frank Eliot Sweetser, 1879.

Add to List of Members of the Church, on pp. 102-116.

1879.

June 1. Patience W. Dalton. Widow of Asa Dalton. From the Church of the Second Parish in Saco, Maine. Resides in Somerville.

Add to List of Dr. Ellis's Publications, on pp. 226-235.

Recollections of Switzerland. [Being pp. 183-218 of "The Token and Atlantic Souvenir."] 8vo. Boston, 1842.
 The College Yard. [Being pp. 15-21 of Vol. ii. of "The Harvard Book."] Royal 4to. Cambridge, 1875.

Page 64. In foot-note *, for 86 read 102.

" " In foot-note †, for 85 read 101.

" 72. In list of subscribers, for Henry A. Pierce read Henry A. Peirce.

" 103. Rebecca Harris was wife of Capt. Richard-Thomas Harris.

" 111. For Charles P. Fessenden read Charles B. Fessenden.

" 115. For James B. Foster read James G. Foster.

" 172. Line 13 from bottom, for Gorden read Gordon.

INDEX OF NAMES.

[It is intended that a reference to every proper name occurring in the foregoing pages shall be found in this index. The names in the list on page 72 are in some instances defective as regards initials; but they are printed there as they stand in the record. Baptismal names omitted in the text have been inserted here in a great number of instances where it was possible to ascertain them. The "plan" so frequently referred to will be found inserted between pages 88 and 89.]

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* Two different localities are here referred to. *Washington Hall* was the name given to the building still standing on the west side of Main Street, between Hurd's Alley and Henley Street, the lower floor of which was occupied, for nearly half a century, by Samuel Kidder & Co., apothecaries, and is now in the occupancy of their successors. The same designation was subsequently applied to the building a few rods further down Main Street, on the same side of the way, which is referred to in a foot-note on page 181.

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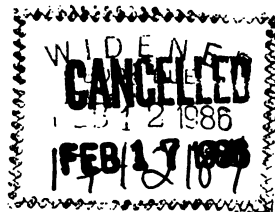
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